CHARLES and ALLECTUM.

THE

MEMOIRS

OF

THE REVEREND

JAMES THOMSON,

MINISTER *of the* GOSPEL,

AT DUNDEE.

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THE MEMOIRS

OF

BRITISH MUSEUM

PREFACE.

IN theſe two books I propoſe to record ſome of my thoughts, and of the incidents of my life.

THE firſt book I title Charles, or Lord Charles, in compliment to the noble Lord to whom I owe my reſolution to be a Clergyman.

THE ſecond I name Allectum, in reſpect to the city wherein I have paſt the noon-tide of the day; and in which I may ſpend the evening.

MY intention in publiſhing theſe Memoirs is to ſhew the chain of events, with their cauſes, that have occurred to me in life; to exhibit ſpecimens of the varieties incident to men in their different ſituations; and to endeavour by theſe means to make

men better acquainted with their own ſpecies and with themſelves.

THE advertiſed plan of my intended publication is altered, and confined within the period of my going abroad.

BRITISH MUSEUM

CHARLES AND ALLECTUM.

BOOK I.

CHARLES.

CHAP. I.

I KNOW little of my anceſtors.—My great grandfather, George Thomſon, was commonly titled of Rouſland;—he purchaſed the portion of the land of Kirkhowſe, which my father inherited.

I HAVE reaſon to believe that the celebrated James Thomſon, author of the poem upon the Seaſons, was of the family of Rouſland.—Many years ago, Andrew Millar, bookſeller in London, who publiſhed a ſplendid edition of that poet's works, and procured a monument to be erected for him in Weſtminſter Abbey, ſhewed me a book, in his hand-writing, which had been begun a little before his death, and left unfiniſhed, in which he ſpoke of his relation to a reputable family of his name that had lived for generations at a place he called Kinneal Rouſland. His words that I moſt perfectly remember were nearly, "When "I was at Duke Hamilton's houſe of Kinneal I "ſhould have inquired after my relations at "Rouſland."

A SOUND

A SOUND mind, with a healthful conſtitution, is not much diſpoſed to make account of the family from which it is deſcended; yet it may be with us as huntſmen ſuppoſe with reſpect to their dogs and horſes. When I have been witneſſing a chace, I have heard them ſay that Diana and Hector, and their other dogs and horſes of illuſtrious deſcent, inherited the virtues of their ſires.

My father was remarkable for his good nature and hoſpitality.—As to my mother, her father was a ſhip-maſter, of a generous and honourable diſpoſition. All that I have heard of his anceſtors was, that they were farmers or ſea-faring men, that lived ſomewhere near or upon the banks of the river Forth, and that Graham's Dyke could be traced through the farm that they poſſeſſed: and that for dignity of ſpirit they might have been of imperial deſcent. As to herſelf, ſhe was one of the moſt reſpectable of women.

HAD ſome ancient bard recorded the virtues of my anceſtors, and my grandmother ſung of them to me when I was a boy, it might have happened to inſpire me with an ambition to handle the rudder or the plough, and to excel in the honeſt arts of induſtry.

As I ſpeak of anceſtry, it occurs to me to ſay, that the lady with whom I am connected is ſo far remark-

remarkable that ſhe can trace a relation to four kingdoms. Her paternal grandfather was a Caledonian clergyman, and ſon of an Iriſh woman: her maternal grandfather, an Engliſh phyſician; ſon of Leaf of Preſcot, who in the reign of Lewis XIV. brought the knowledge of the French improvements in the bottle manufacture to England;—and ſhe is related to ſome of the moſt reſpectable families in the Weſt of England.—As to her perſonal qualifications they ſpeak for themſelves.—As to me, Fortune ſmiled propitious upon my birth.

CHAP. II.

Of the Event of his Birth.

UPON the morning of the eleventh of January one thouſand ſeven hundred and thirty, I was born, ſoon after the clock had ſtruck one. A ſage woman, of venerable years, preſided as midwife. When the hour of midnight was ſtruck, this woman prayed that what ſhe called the evil hour might paſs before I was born; and when one ſtruck ſhe ſolemnly expreſſed her thankfulneſs.—And as ſhe delivered me into the boſom of my mother, ſhe ſaid, "the gud and ill man will hae "mony m'e fights for this bairn; but the gud "man 'll win." I have been, through life, as though attended by two inviſible beings, the one a friend,

a friend, and the other an enemy to me:—though the enemy hath not prevailed againſt my life, he hath gained advantages againſt the happineſs of it:—but he gains advantages in a degree, leſs or more, againſt the happineſs of all.

THE place of my birth was the village of Falkirk, in the houſe immediately behind the public well. The name of the village, at firſt, was probably Valkirk, in alluſion to the Roman wall upon which it is ſituated. This wall, now commonly called Graham's Dyke, is the rampart that Urbicus erected in the reign of Antoninus, where Agricola had formerly fixed a chain of garriſons between the firths of Clyde and Forth. When I lately viſited Falkirk, I looked thoughtfully at the room in my father's garden, in which, in early life, I ſpent many a pleaſant hour.

CHAP. III.

Of the Faculty called the Second Sight.

THE ſage woman that preſided at my birth poſſeſſed the faculty which we commonly call the ſecond ſight; at leaſt ſhe was ſaid to poſſeſs it, and to have ſhown ſymptoms of it from her infancy.

THIS faculty is ſuppoſed to conſiſt in a power of perceiving things that others do not ſee; on that

that account they are deſcribed by a name that is expreſſive of their having double organs of viſion.

THEY profeſs no correſpondence with inviſible beings; they are not aſtrologers; they know not the ſtars, nor look at the heavens; they look not upon the palm of the hand, nor into cups, and uſe no ceremonies of faſcination or inchantment: it appears as though they neither needed to employ their eyes nor their ears, for the purpoſe of knowing the things about which they ſpeak or ſign.

CHAP. IV.

An Account of a ſage Woman.

IN the year 1783, as I think, a ſtranger lady, of a graceful and poliſhed carriage, whoſe age might be forty years, called upon me at my houſe in Dundee. She produced to me a certificate, recently dated at Boſton in New-England, ſo clean as gave me to perceive that it had not been in many hands, bearing that ſhe was daughter to a deceaſed clergyman belonging to that city, of Scottiſh extraction: that ſhe was born deaf and dumb, and had a ſingular faculty, and had reſolved to go to her relations in the north of Scotland. It recommended her to the protection and charitable attention of thoſe in whoſe way ſhe might come.

I OFFERED her money, but ſhe declined accepting of it. When I urged it upon her, ſhe at length accepted of one ſhilling out of my hand, and ſignified that ſhe would give it to a female companion, then lying ſick. I took her into the room where my wife was ſitting: ſhe entered it politely; and having a ſeat of reſpect pointed to her, ſhe declined it, and took her ſeat at a modeſt diſtance.

IN a few minutes after ſhe had ſat down, and ſedately contemplated, ſhe roſe and went to a place of the room where there was a tea-tray: ſhe brought it, and turning it upon its face on the table at which we were ſitting, took a bit of chalk from her pocket, and, pointing to me, wrote the initial letters of my name; and under them the initial letters of the names of all the children of my father's family, in the exact order of their birth.

HAVING done this, ſhe touched the initials of certain of them with her left hand, and with her right pointed to the places where they were then reſiding. She touched the initials of one of my brothers, who had been a military officer, and killed in the battle of Buxar, in the Eaſt-Indies, and ſignified with reſpect to his employment, and his death. She touched the initials of another brother, who had died very young, and who had been

been accidentally ſhot by his companion, when they were out fowling with their guns in the field. She ſigned as to the time and manner of his death, and how much he was beloved and regretted by me.

HEREUPON, defacing thoſe initials, ſhe pointed to my wife, and wrote the initials of her maiden name; and under them thoſe of the children of her father's family, in the order of their birth. She put her hand to the initials of one of them who was the captain of a veſſel that ſailed from Liverpool in the ſlave trade: ſhe ſignified as to his employment, and pointed towards the coaſt where he then was.

SHE took up her chalk again, and, pointing to my wife, wrote the initials of her father's name, and ſignified that he was dead; and that he had been a clergyman in South-Britain, and of a church that differed from that with which I was connected.

SHE then pointed at a watch, or pocket clock, that was hanging in her view, which had been made me a preſent of, a great many years ago, by a relation, a ſhipmaſter, who was dead. She ſignified that I had got it in a preſent from a ſeafaring gentleman; ſhe marked his name, and ſhewed that he was dead a great many years. But what took my attention, and aſtoniſhed me

moſt was, that ſhe knew the manner of his death; and it was attended with circumſtances of ſingularity.

She politely requeſted my wife and me to ſtand up together upon the floor. Placing us near to each other, and ſetting our faces weſtward, ſhe ſignified that we were to take a voyage together in that direction; that when we landed we ſhould go ſouthward, and then northward, and then backward. And further, that my wife will die before me, and I will weep for her.

She did not appear to conſult an inviſible correſpondent, or to have a dependence upon any ſuch for her information. She made uſe of no myſterious ſigns that might have been calculated to amuſe or deceive me. What ſigns ſhe uſed were of the ſimpleſt nature, and ſuch as any perſon, who was diſpoſed to be mute and to ſpeak by ſigns, would naturally uſe to expreſs the meaning I conceived her to have in uſing thoſe which ſhe employed. This was my rule in judging of her meaning.

She ſat down and drank a glaſs of wine, and then moved to go away; but ſhe no ſooner roſe than ſhe aſked for a piece of paper: I brought her a full ſheet, with pen and ink: ſhe declined uſing the pen, but requeſted I would bring a wafer. She folded the paper, and wet-

ing

ting the wafer in her mouth, put it into the edge of the paper, and preſſing it, delivered it to me, and deſired that I would put it by with my papers, and keep it, as I thought, in remembrance of her.

THIS paper I happen to have kept; but indeed it is not needful to my remembrance of her. She was no ſooner gone than I wiſhed to ſee her again; and next day, and the day following, I inquired after her in all the ſtreets of the city, but found no perſon that had ſeen her. If this and ſuch things be owing to a myſtery of art it will doubtleſs at length be diſcovered; and if the cauſe pertains to the myſteries of nature it may come at length to be traced.

SOMETHING reſembling the operation with the paper occurred to my obſervation in America. An Indian woman that did not ſpeak took a bit of ſtick, and made ſigns for me to break it: I broke it into two parts, and gave them to her. She wet one of them with her ſpittle, and returned it to me: with the other ſhe touched the back part of her head, and ſeemed to ſay that ſhe would lay her head upon it when ſhe went to ſleep; and wrapping it up carefully in a rag, ſhe put it into her pocket: ſhe kneeled and touched the ground with her forehead, and roſe up and went away, looking at me as ſhe retired.

CHAP.

CHAP. V.

Of two Boys, ſuppoſed to be Angels.

SOME little time after my birth I was in danger of being drowned. My parents had been at Bo'neſs, preſenting me to my aged grandfather, who had not before ſeen me, for his bleſſing. As they returned with me, the evening was advanced before they reached the water we had to croſs; it was found unexpectedly to be ſwelled ſo much, that there was nothing of its banks oppoſite to us to be ſeen. Two boys appeared to be ſtanding at the ſuppoſed landing-place; the riders directed their horſes to where they were, and got ſafe over. The boys accompanied us home: ſomething pertaining to their appearance affected my parents with a timidity that did not permit them to ſpeak to them, nor to each other by the way, and led them to ſuppoſe that they were ſupernatural beings,

My parents always ſpoke of theſe boys as being heavenly angels. During a ride of full three miles, they could not both be deceived in apprehending that they were accompanied with two boys; but they may have been deceived in ſuppoſing that they were heavenly angels; for it is no uncommon thing for men to look upon the inſtruments of their ſafety as more than human.

CHAP.

CHAP. VI.

Of Angels.

THAT there are ſpiritual intelligences converſant with us, both good and evil, is an ancient opinion. It has pervaded nations in all ages; and it ſtill prevails.

MANY popular opinions there are, which men of an enlightened underſtanding do not acquieſce in. This, however, reſpecting the exiſtence of angels, ſeems to be agreeable to the dictates of reaſon.

THE natural hiſtory of the earth furniſhes reaſon to believe that there have been formerly animals of a larger ſize than any we are preſently acquainted with; and our microſcopical diſcoveries ſhew that there are innumerable tribes ſo minute as to elude entirely the perception of our natural eye. It ſeems therefore reaſonable to ſuppoſe that there are alſo living beings, with aereal bodies, which we ſee not.

WE have power over the viſible creatures, and can exerciſe it while we are unperceived by them; it is doubtleſs, therefore, reaſonable to apprehend that

that there may be beings who have a power of exerciſing an influence over us, and be themſelves unperceived by us.

THE creatures below us have inſtincts, paſſions, and intereſts to govern them; yet we can divert them from their aims; and often they can ſcarce know the manner by which we accompliſh it, or the purpoſes we aim at by it: it is therefore reaſonable to imagine, that whilſt we have indeed inſtincts, and paſſions, and intereſts to govern us, there may be beings who can divert theſe from their aims, though we neither know the manner of their agency, nor the purpoſes they have in view.

A CONSIDERABLE part of our employment conſiſts in obſerving the œconomy that is among the creatures below us, and in converting it to our purpoſes: is it not therefore reaſonable to believe that there are beings above us who have it for a part of their employment to obſerve the œconomy that is among us, and convert it to their purpoſes? And,

ADMITTING their exiſtence, it is highly reaſonable to conclude that their power over us extends as far, at leaſt, as ours does over the animal creation? Theſe have no choice at all in their formation or qualities; in the condition of their ſires or dams; the ſeaſon of their production; the

the qualities of their food; their climates; their countries; their enemies; their guardians; their labours; their amuſements;—one incident begeteth another with them; and one imagination another: they ſeem free, and yet we influence their ſtate in many reſpects. As it is with them in all theſe things, ſo it is with us. And may there not be beings, ſuperior to us, who have power to influence us with reſpect to them all?

The ſuppoſition that ſuch do exiſt, hath nothing in it that is unreaſonable: on the contrary, to ſay that there are not ſuch, is preſumptuouſly to aſſert a thing that is contrary to the dictates of reaſon, and the analogy of nature. And

Admitting the exiſtence of ſuch beings, we cannot limit them with reſpect to the ſeaſons or modes of their agency; it may be periodically or occaſionally; it may be in the day, or during the watches of the night. It may be moſt generally by internal impreſſions, and, as occaſion may require, by external appearances. It may be by impreſſions that are made upon our own imaginations, or by ſuch as they make upon the imaginations of our fellows; or ſuch as they make upon the imaginations of one or other of the living creatures that ſurround us.

We account the degree of correſpondence incredible that certain perſons in America and Europe

are ſaid to have had with the unſeen world of evil ſpirits, during the laſt century; but the accounts given us of it may not be quite ſo much exaggerated as we ſuppoſe. The preſent interruption of that correſpondence may only be owing to a change in the councils of the angels, or rather of the prince of angels. And

SUPPOSING the preſent difference, as to the degree, to lye with man himſelf, and that the change is owing to an alteration in the ſtate of the human mind, we may conclude, that if it ſhall ever happen that the ſtate of man becomes again ſimilar to what it was in the laſt century, ſimilar effects will be produced.

CHAP. VII.

Miſtakes reſpecting Angelic Agency.

THEY certainly entertain too groſs a conception of what reſpects angels who aſcribe to their immediate agency the things which affect their ſenſes, for which they do not perceive a viſible cauſe. There are many laughable proofs of ſuperſtition concerning the agency of angels.

I WAS aſked by a cottager to come to his houſe and rid it of a ghoſt that haunted it. He told me, that for ſome time it had terrified his family about the

the time of ſun-riſing; cauſing a great noiſe, that ſhook the partitions of his houſe. I adviſed him to get ſome neighbour to aſſiſt him in endeavouring to find out the cauſe: he accordingly got a neighbour of reſolution, who diſcovered that the noiſe and ſhaking of the partitions were owing to a cock.

The cock had a diſorder in his throat, which did not permit him to crow. Unſuſpected by the family, it had got into the practice of employing a looſe timber of the cottage for his rooſt; which, with the looſe partition upon which it depended, cauſed the alarm, when the fowl clapped his wings, and attempted to crow at the uſual time in the morning.

CHAP. VIII.

A laughable Inſtance of theſe Miſtakes.

ONE ſtormy night, being keenly engaged with my pen and books, by myſelf, in the ſolitary room which I much frequented in my father's garden, and being comfortably ſet with a candle and fire by me, I did not attend to the time of the night, till it was two in the morning. I then felt myſelf ſomewhat timid, and inclined to withdraw to my bed. The wind did not permit me to carry my light with me. When I opened the ſum-

mer-houſe door, I ſaw, in the window of a houſe, not far off, what I conceived to be a female, in great agitation, and diſtreſſed either in her mind or body. I called to know what was the matter, but received no anſwer. I called again, but ſtill no body anſwered. Immediately I recollected that there was no inhabitant in that houſe; and farther, that the houſe was believed by all the neighbours to be haunted by a ghoſt. The little degree of timidity with which I left the ſummer-houſe was therefore encreaſed. When I came to the garden gate I found it broken with the wind; but did not ſtay long putting it right: for, as I was endeavouring to replace it, a dog, as I thought, ruſhed by me, which made me think it beſt to leave the gate as it was. I imagined it to be a dog that had paſſed by me, and that he had been eating a bullock's blood that I had placed within the garden, near the gate, upon a plate, for the purpoſe of making an experiment.

When I got into the open ſtair-caſe I ſhut the door of it behind me, and ſuppoſed that there would now be nothing in my way; but when I reached the top of the ſtair where my bed-room was, I perceived that there was ſome creature lying without the ſtair-head door. I thought it to be a dog; and it moved out of my way.

When I had lifted the latch, and opened the door, the creature ruſhed in, and immediately I heard a female voice ſay, Devil! devil! O my dear devil, is this you?

I thought it time to turn back. I came down to my father's kitchen-door, and awakened the ſervant, and deſired a light to be brought me; and in the mean time I perſuaded myſelf that there were doubtleſs devils concerned in all this affair. However, when I came to examine the matter to the bottom, I found that there were neither angels nor devils concerned in it.

The female voice in the upper paſſage, with its dear devil, proved to be a well-known young woman, diſordered in her judgment, and the devil was her dog: Devil had got into the garden by the broken door, and ſpoiled my experiment by eating the bullock's blood; and the agitated female in the window was nothing but part of a ſheet hanging upon a rope that had been blown out of the window by the force of the wind.

CHAP. IX.

An Inſtance of theſe Miſtakes, ſomewhat grave.

On the evening after my mother's interment, being in a ſolemn mood, I took a ſolitary walk in the church-yard. When the day was gone, I thought

thought of retiring; but went firſt to the door of the aiſle in which my mother was buried, to give vent to my pious and ſorrowful feelings. As I ſtood near the door weeping, I heard a concert of voices ſinging a tune; the moſt ſoothing to my grief of any thing of the ſort that could poſſibly be: I wondered whence it could proceed, and might eaſily have been perſuaded to believe that a chorus of angels had come down from heaven to comfort me. Next morning, however, I learned that it was a company of poor and pious neighbours, who being much affected on account of the death of one they reſpected, and who had been their benefactor, had agreed to meet together in the church, by the private favour of the beadle, near to my mother's grave, for the purpoſe of holding a fellowſhip-meeting of devotion: the ſolemnity of the place, the hour, and occaſion, had modulated their voices, and ſuggeſted the tune that was ſo agreeable to me.

CHAP. X.

A Remark.

HERE, by the way, there were three parties acting, if I may ſo ſpeak, in concert; yet at the time, unknown to, or unconſcious of one another, a corpſe in the grave, acting as a load-ſtone, and exciting devout feelings in the living. The grave

grave was not more unconſcious of the part it ſuſtained in the drama than the living parties were: but where was the company that ſaw the connection and were entertained with it? Can plays, compoſed and acted in a taſte ſo ſublime, be loſt? Doubtleſs there was an inviſible company to applaud the author, and paſs their verdict upon the actors.

CHAP. XI.

A Wiſh to be with Angels.

THE time I think cometh when I ſhall ſee the plays that are acted alſo on theatres, at preſent inviſible, and ſhall have an account given me of ſome that have been acted on theſe that are viſible; then ſhall I find, that in ſcenes of joyfulneſs there was ſadneſs, and that in ſcenes of ſadneſs there was joyfulneſs; and that lurking behind coveted ſcenes of pleaſure, there were hideous monſters; and that I have had many eſcapes, of which I am not ſenſible at preſent: then ſhall I know the friend that fought for me, and proſtrate myſelf at his feet.

CHAP. XII.

A Conception, reſpecting Providence and the Miniſtry of Angels.

WHEN we think and ſpeak, in our humble manner, of God and ſpiritual beings, it ſeems reaſonable to ſuppoſe that Jehovah does not ordinarily interfere in the government of the viſible world, excepting by the inſtrumentality of the lower orders of angels; and that theſe are directed by others who are ſuperior, and theſe again by an order ſuperior to them; and that all the agents of his providence riſe in power and dignity, one above another, until we come to an order of them that ſurround and worſhip the throne; and that in the higheſt order, he who ſitteth upon the throne maketh known what is his pleaſure. I ſuppoſe this, becauſe of the chain of cauſes that are palpable in the viſible world.

THAT the common manner, however, may be altered at the will of the ſupreme Lord of the angelic hoſts, is not to be doubted: he that ſitteth upon the throne himſelf may ſtoop to take immediate cognizance of what pertains to men, and ſuperſede the employing of ſecondary agents.

CHAP. XIII.

Of an inviſible Providence.

WHETHER an inviſible Providence be exerciſed about men immediately by Jehovah himſelf, or by the inſtrumentality of inferior agents; that there exiſts ſuch a Providence I cannot doubt.

We ſee objects in different views, whether the argument that I am about to mention be admitted by others or not. With me it has weight.

Being a boy at ſchool, one day as I ſat leaning myſelf againſt the wall of a lofty room, in a ruinous houſe where the ſchool was kept, a ſchoolfellow wantonly pulled my book out of my hand; I haſtily roſe to recover it.—The inſtant I roſe a ſtone came down, and ſkimming my back, fell exactly upon the ſpot where I had been ſitting:—it was more than ſufficiently large to have put an end to my life if it had hit me.

I roſe, not only for the purpoſe of recovering the book, but to ſhew my diſpleaſure at the boy for his inſolence in ſnatching it from me; but, when I looked at the ſtone, and the eſcape I had made, I could not be angry with him; but the inſtant he came forward to reſtore my book, I claſp-

ed him moſt affectionately in my arms, kiſſed him, and ſaid to him, "You have ſaved my life."

WHAT thoughts I had of God and his providence upon the occaſion I do not remember; but my gratitude to one who was not entitled to it, and unworthy of it, ſeems naturally to ſhew me that there exiſted ſomewhere an object to whom my devotion was due. Whether I view the gratitude in me as proceeding from a ſtate of ſoul with which I was born or not, I regard it in its circumſtances as bearing proof to me that there was an inviſible Providence employed for my ſafety upon this occaſion, to which I owed a return of grateful reſpect; a Providence that might have operated upon the imagination of the boy, inducing him to act the part he did.

I INFER it from my gratitude, becauſe I think that there is nothing of the ſort can be, according to the analogy of nature, without ſome proper object, or profitable purpoſe to be ſerved by it.

CHAP. XIV.

Of innate Diſpoſitions and Sentiments.

I AM inclined to ſuppoſe that my gratitude was innate; I mean that it proceeded from the nature beſtowed upon me with my exiſtence; for I think

think that there is nothing pertaining to my diſpoſition or ſentiment but what I inherited in its principle at my birth, or as ſoon as I was formed in the womb; that all my contemplations of the things pertaining to God, to nature, and to man, and all the inſtructions I have had of whatever ſort, my food, my exerciſes, my aſſociations, have only tended to expand what was originally beſtowed upon me by the Author of my being; that in ſo far as the principle hath followed its natural tendency, it hath been owing to favourable circumſtances; and that in ſo far as it hath been checked, it hath been owing to circumſtances that were not favourable for its cultivation; that it hath been as an healthful tree planted in the earth, which ſent forth its roots in their natural order, or otherwiſe according to the ſoil they had to penetrate.

YET I conceive the whole, both principle and progreſs, to have been influenced by the agency of an inviſible Providence.

CHAP. XV.

Of Faſhion in Sentiments.

THERE is an evil among men that ſhould be corrected. We implicitly follow each other too much in ſentimental matters. Inſtead of treating

ing new and ſtranger conceptions with the reſpect that is due by men to ſtrangers, we are prone, the inſtant they appear, to hold them in ridicule; as ill-mannered boys do the fancies of fooliſh people in the ſtreets.

THERE is an apology for boys, in conſideration of their thoughtleſsneſs; in like manner there is one for men. When a ſyſtem of faſhion in ſentiments is once by cuſtom eſtabliſhed, political prudence requires that it be complied with.

THE tendency, however, of this practice is evil. It cauſeth ſentiments to be concealed that might be profitable to ſcience.

ORIGINAL ſentiments I have ſparingly vended; yet moſt of the few that I have occaſionally expreſſed, have been miſinterpreted; which hath cauſed me to conceal many. Some of them I will now mention.

CHAP. XVI.

Of God, and of the Elements of Nature.

THERE may not, however, be a ſentiment I have entertained that is properly original; ſome may have had it before me.

I HAVE

I HAVE conceived of God as having his original reſidence in what we may call electrical flame; ſuch as we perceive when there is a flaſh of lightning; and have ſuppoſed that he diſpenſeth his moſt diffuſed influences by the medium of light, throughout the material world.

WITH reſpect to the material world, I have ſuppoſed, that among the various elements of which it is compoſed, fire, and light, and air, conſtitute the chief in quantity and moment, to a great degree.

CHAP. XVII.

Of Chaos.

IN attempting to conceive of an original chaos, wherein all the elements of univerſal exiſtence were uniformly incorporated with each other, I have imagined that the groſſer materials in it bore a ſmall proportion to thoſe that were more active and refined: and that, had an eye exiſted to look at them, the maſs would have appeared to be as a permanent and palpable flaſh of lightning; the groſſer parts ſerving only to tinge the light and air into the ſimilitude of fire:—and that was the material univerſe to be diſſolved, it would have this conſiſtency and appearance:—and that the eternal Spirit of God would have his habitation in it, as he had in the original flame, to the utmoſt bounds of infinite ſpace. And,

I CON-

I CONCEIVE that, if there is preſently a part of infinite ſpace unoccupied by a created world, it is filled with chaos ſimilar to that which may originally have occupied the ſpace of the created world; with this difference only, that God may have withdrawn from it what remained in it that was needful for his creating purpoſes.

I CONCEIVE that the diſtinction betwixt good and evil had no exiſtence in the ſuppoſed original chaos; and that it would have no exiſtence was creation to be diſſolved again into chaos: for that the diſtinction pertains entirely to the exiſtence of creatures, and is a thing that is relative among the creatures themſelves, and betwixt the creatures and God.

CHAP. XVIII.

Of the Form of the Univerſe.

I CONCEIVE that the univerſe conſiſts of various ſyſtems of planets, one encompaſſing another; and that the whole, viewed as proceeding from the center of the ſun, form a figure, that in a ſenſe, may be repreſented by an inverted cone, divided into parts at given diſtances, the ſhorteſt being next to the narrow extremity. This, however,

ever, furniſhes but an imperfect repreſentation of my conception; I may reach one that is better.

I CONCEIVE the fixed ſtars, that are in our view, to be perforations or pores in a fixed frame or hollow ſphere, that boundeth our planetary ſyſtem: as ſome have heretofore conceived, and that their brilliancy is owing to an atmoſphere of fire that encompaſſeth the convexity of that ſphere. The ſphere I call, as anciently, the empyreum.

I APPREHEND the externally encompaſſing fiery atmoſphere to conſtitute this ſphere a ſun, that giveth light to a new, a larger, and more extended ſyſtem of planets; and that this laſt ſuppoſed ſyſtem is bounded by its own proper empyreum; and that there are ſyſtems beyond this, one encompaſſing another, and one exceeding another progreſſively in magnificence of objects, and in the extent of ſpace which they occupy.

I DO not conceive the convacity of our empyreum to be perfectly ſpherical, but to abound with cavities, which have ſome proportional reſemblance to thoſe that are within the arched bones of the human head. This idea I the rather entertain, that it in part accounts for the variety that appears among the ſtars, with reſpect to their magnitudes: for according to this ſuppoſition, they muſt neceſſarily appear to us to be of different magnitudes, according to their ſituation with reſpect

ſpect to us in their various cavities. Beſides, the ſuppoſition furniſheth a preſumptive reaſon for the difference that appears, in the times of the revolution of comets.

My thoughts ſeem to riſe alſo to an apprehenſion of living beings inhabiting the concavity of the empyreum. Their connection with it may be governed by the attraction of its external atmoſphere; and though at a diſtance from our ſun, their ſituation may be comfortable, by reaſon of their nearneſs to the heat of this atmoſphere.

As I have alluded to the human ſkull, I may indulge my imagination in ſuppoſing that its pores, and the pores of its external covering, repreſent the perforations of the empyreum, and its external hair the atmoſphere with which this is encompaſſed.

But I think that I have found an object in nature fitter to repreſent my idea of the general form of the univerſe; it is the planet Saturn.

CHAP. XIX.

Of the Planet Saturn.

SUPPOSE the nucleus, or body of Saturn, to repreſent our ſun; the ſpace betwixt his body and ring to repreſent the ſpace occupied by our planetary

tary ſyſtem; the ring to repreſent our firmament, with its external atmoſphere; and his ſatellites, which move at a great diſtance from him, to repreſent the ſuppoſed ſyſtem of planets that are beyond the empyreum; and you have a repreſentation formed, as upon a plane, of the conception entertained.

Till a better reaſon is aſſigned for the ſtrange phænomenon of this planet, I may reckon it intended, for the purpoſe of ſuggeſting to man, and his neighbours inhabiting the other planets of our ſyſtem, an apprehenſion of the form of the great fabric of nature.

CHAP. XX.

An Obſervation of the Planet Saturn.

Let not the ſtranger to ſuch phyſiological ſpeculations raſhly ſmile. Come, let us walk together to the obſervatory.

Observator! point your glaſs Pegaſus to heaven, and find me Saturn.—Ha! yonder he is. Look at him, and judge for yourſelf: Stretch your invention; and be not afraid of drawing in your thoughts a plan of creation, that is too magnificent for the Almighty to execute.

THOUGH the ſign may not anſwer in all reſpects to what it is ſuppoſed to repreſent, we know that it is generally thus with nature in all her ſigns; ſhe will have room left for the exerciſe of the creatures invention.

CHAP. XXI.

Of Progreſſion in Creation.

IF we view Saturn as repreſenting one complete ſyſtem that is internal to the ſun, as well as two that are external to him, we ſhall thus conceive of three ſuns, and of three planetary ſyſtems, one of them encompaſſing another; and hereby be led to apprehend, that the parts of the great ſyſtem of creation have progreſſively taken place; and that the builder may be ſtill at work, and gaining upon the chaos that is in infinite ſpace.

THIS view of creation does not lower our conceptions of the power of Jehovah, nor injure our conception of him as a God of order, and one that is not wearied.

THE commonly received hypotheſis reſpecting the empyrean heavens, remains unſupported by experiment: this competes not with it as ſuperior in ſatisfying evidence, but as more ſyſtematic; nearer,

nearer, as I conceive, in analogy to objects of nature that are fairly within our reach, and as, at leaſt, equally enlarged and magnificent.

CHAP. XXII.

Of Animal Magnetiſm.

TO preſume that there are inviſible planets, might be to go too far into the ideal world; yet as the variations of the magnet appear to be ſyſtematical in reſpect of periodical revolutions, it is probable that theſe are owing to an influence that ſome inviſible body, external to the earth, has upon the magnetic needle, and which hath its periodical revolutions: the truth of this, however, as yet is in a ſtate of uncertainty.

THE attracting and imparting qualities of the magnet have led ſome to give the name of Animel Magnetiſm to a well-known faculty that animal bodies have of imparting their qualities to each other; ſuch as heat and cold, health and diſeaſe. This David's phyſicians knew; and it is well known to all our phyſicians. As it affects the body, it muſt of courſe affect the ſoul, as connected with, and having a dependence upon the body: but,

I APPREHEND that it often extends to the ſoul, even when there is no viſible, no ſenſible effect of it upon the body. This ſuppoſition I found upon perſonal obſervation and experience. Sympathy may have its ſhare in it, no doubt.

I HAVE often found, when I have come into the preſence of a remarkably pious perſon, confined to a ſick bed, whoſe countenance has happened to be out of my view, and of whoſe character I have not been appriſed, that I have felt myſelf devoutly and ſympathetically diſpoſed to an uncommon degree; and that when I have been called in ſimilar circumſtances, to engage in acts of devotion with perſons in feigned diſtreſs, or who did not themſelves poſſeſs a devout ſoul, I have felt myſelf remarkably diſqualified for the exerciſe for which I had been called.

COMMUNICATIONS, or impreſſions of paſſions are powerfully made by the eyes. This remarkably appears in the faſcinating power a ſerpent has by her eyes to fetch a bird that looks at her into her mouth, whether it be ſitting negligently upon a tree, or hopping upon the graſs, as I have witneſſed. The ſtate of the countenance, and the appearance of the perſon, have likewiſe a magnetical influence.

BY viſion we receive and communicate mental impreſſions and paſſions. If a perſon comes into our

our ſight with his arms on his ſide, kimbo, we conclude him to be proud; and inſtantly we ourſelves become proud, in aſſuming the privilege of deſpiſing him. If he perceives this in our countenance, he immediately is infected with the paſſion, and ſhews it by contempt for us.

PASSIONS are likewiſe communicable by the ear, and by the tone of the voice. If the moſt maſterly orator upon any occaſion becomes drouſy, and ſhews it only by the tone of his voice, inſtantly his auditory begin to yawn.

CHAP. XXIII.

Of Phyſiognomy and Character.

SOME are acute in diſcerning characters by the countenance, but it is only in caſes where there is a ſtrong peculiarity; and in ſuch caſes it is needful that the judge be himſelf a perſon of an oppoſite character: then the difference being conſiderable, may be eaſily ſeen.

A PERSON of a gentle temper, in company with two ſuch perſons, if he compares their countenances, may ſee the difference; but when he ſees either of them apart, he muſt be an imperfect judge, becauſe of the ſmall difference betwixt himſelf and either of them.

THE

THE inſtant I ſaw a certain gentleman he had a forbidding countenance to me, in ſo much that I adviſed a pregnant lady to avoid looking at him. I afterwards had reaſon to aſcribe it to a great difference that exiſted betwixt us in natural diſpoſition. Men are by nature nearly ſimilar; yet betwixt ſome there is a difference, as though angels or devils exerciſed an incubation on particular births.

MORALLY ſpeaking, the ſoul forms the character, or it is formed by circumſtances: if it is formed by the firſt, it is difficultly altered; if by the other, it may be altered by a change of circumſtances.

CHAP. XXIV.

Change of Circumſtances alters Characters.

MARY is an example in proof of this.—Diſappointments in the portion ſhe ſhould have inherited, and in marriage, brought her into a moping habit; ſhe had a capacious and active ſoul, and no employment for it; this led her to amuſe herſelf with uncommon fancies; theſe made her appear ridiculous to her ſimple neighbours, and a creature good for nothing but to ſit at her wheel, which ſhe employed to good purpoſe. However,

Mary

Mary at length got a huſband, enriched him by her prudence and diligence, and quitted her idle fancies.

Among the ſingularities that had formerly made her ſpoken of, as a perſon fit to be laughed at, they tell, that one day attending a neighbour's wife in child-birth, ſhe pulled down a pair of the huſband's breeches that were hanging in her view, and threw them away with indignation, alledging that they were the cauſe of the woman's pains. They tell too, that having a lover that could not agree with her father about the terms of the marriage-contract, ſhe threw herſelf in his way as he was going away, and ſaid to him, "*Fie man, why "do you make ſo much ado about the fortune? take "my father's offer, and I'll make a good wife to "you.*"

But the fancy that the neighbours laughed moſt at was, when preparations were making for her father's funeral, ſhe ſaid that ſhe could have liked to have had her father buried under the hearth, by which ſhe had often ſat with him, and by which ſhe was always to ſit at her work. Yet this fancy was perhaps leſs ridiculous than the fancy that Sir William Temple took to have his heart buried under his ſun-dial; and that the people of England took to have Oliver Cromwell buried firſt in the vault of the Chapel-royal, among kings, and afterwards at the foot of a gallows, among

among malefactors. There was only this difference, that Mary was not Sir William Temple, who was a great ſenator, nor the people of England, who can do what they pleaſe.

After ſo many phyſological ſpeculations, it is time to unharneſs Pegaſus, and ſpeak of earthly things: for as Mary in her fancies uſed to ſay, "Men are a bag of old nails, ſome big, and ſome "little; ſome whole, and ſome broken; ſome "blunt, and ſome ſharp; ſome wanting heads, and "ſome fit for hammering, and ſome not." Among her maxims were; "That men ſhould ſometimes "amuſe themſelves, like children;" and that "Scotſmen ſhould not always be aiming at Eng-"liſh, as though they were aſhamed of their coun-"try." However, Mary herſelf now talks Engliſh as well as other Scotch ladies. Her ſtory ſhews that circumſtances do both form characters and change them:—and with reſpect to phyſiognomy, her countenance is ſo changed, that no body would know her that had not ſeen her ſince the time that ſhe was a virgin.

CHAP.

CHAP. XXV.

A noticeable, though humble, Inſtance of Benevolence.

WHEN a change of circumſtances do not alter the character, it is a proof that it is founded in nature.

WITHIN theſe laſt twelve months, a farmer's ſon, naturally of a liberal and ſympathiſing diſpoſition, who had known better days, but who is now a waiter at an inn, neither high in ſtation, nor rich in treaſure, performed an act of generoſity for which the proprietor of Milton would have diſinherited his ſon. I ſtopped at the inn; this waiter knew me, and ſhewed me much reſpect. When I had dined, to make trial of him, I ſaid, "My caſh is rather low; could you mark the bill to my account?" "No, Sir, ſaid he, I will mark it to no account; I will pay it for you myſelf; and beſides I will treat you with a bottle of wine." I paid my bill; and laid down a crown for himſelf, in token of my reſpect for him. The crown he would not accept of, nor any thing for himſelf; nor did he preſume to give me a reaſon. It ſhewed that the young man poſſeſſed a generoſity and greatneſs of ſoul that could not be conquered by circumſtances.

CHAP. XXVI.

Of a hopeful Young Man.

I HAVE an inſtance of honeſty, founded in the natural diſpoſition, that was unaltered by circumſtances.

LATELY, being in a dragged boat upon the canal that is betwixt the Forth and the Clyde, when we came near to our landing place, the reckoning of expence to be clubbed by the company was called for; in contributing to it ſome one had paid a ſhilling more than fell to his ſhare. A young man, a carpenter, or intending to be a carpenter, a ſtranger to us all, who was going on trial or recommendation to Glaſgow, was one of the company.

ONE of the company knew that the ſhilling belonged to himſelf, and had put it down with an intention to eaſe the carpenter; but the carpenter, being upon honour to pay his ſhare of the reckoning, refuſed to permit any body to pay for him. A queſtion however occurred, to whom the ſurplus ſhilling belonged; the voice of the company was, that it muſt belong to the carpenter; he ſtrenuouſly denied it; and even when all the reſt of the company had diſclaimed it; and gave,

as

as his reaſon, that he had ſet off in the boat with no more ſilver in his pocket than what he had given away.

THIS young man came from Linlithgow; he will prove through life a perſon of honour and generoſity, unleſs he may happen to be placed in violent circumſtances of temptation. If he is overcome by temptation, his ſoul will have pain; and when the circumſtances of his temptation are removed, he will again be governed by his natural honour. His countenance and manner ſpoke in his favour to all preſent.

CHAP. XXVII.

Of an uncivil Meſſenger.

AS I was lately going to my native town in a ſtage-coach, an aged gentleman, not far from Edinburgh, was ſtanding at the gate leading to his houſe, and waiting for the coach. He addreſſed us in the politeſt manner, and with much animation, telling us that he had a ſmall parcel, of great value to him, that required to be inſtantly forwarded in our direction, and that he would be infinitely obliged to us if we would permit the coach to ſtop only five minutes, till the parcel was ſent up from his houſe; that he had come be-

fore it was ſealed, that he might not loſe the opportunity. In the mean time he put a ſhilling into the coachman's hand, requeſting him to ſtop.

THE company very readily conſented to ſtop. In the mean time, that we might not be detained, the gentleman was perpetually waving his hat and his hands towards the houſe, and calling for the packet to be haſtened.

THE driver in the mean time thought proper to be moving ſlowly forward. We had, however, advanced a little before the packet overtook us. As I looked from the window of the coach, at the requeſt of the company, calling to the driver to ſtop altogether, that the gentleman might not be diſappointed, I ſaw that his ſervant was come near to the coach with the packet in his hand. "Gen-
"tlemen," ſaid I, "there is a ſervant with the
"packet juſt come up with the coach; he is a
"very rough looking fellow, his features are as
"deep as the furrows of a plough." I had no ſooner ſaid this than the ſervant handed the packet to the driver, and ſaid to us, "Ye may all go
"to hell." We muſt not judge of a maſter by his ſervant.

CHAP.

CHAP. XXVIII.

Of a generous Stranger.

I INTENDED to have publiſhed, by ſubſcription, a book comprehending theſe Memoirs, but upon a larger ſcale. I was adviſed to call myſelf at ſome houſes in Prince's-ſtreet, and preſent my printed propoſals and ſubſcription-papers to the gentlemen who reſide there. One of the gentlemen on whom I happened to call was upon his feet, and at the door, going out in haſte upon buſineſs; yet he inſtantly turned back at my appearance, though it hath nothing in it either amiable, or formidable, as though he had been ſtruck with my intellectual magnetiſm, and received and read the title of my papers. He inſtantly requeſted one of my ſubſcription-papers, and put down his name for ſeveral copies; and as he wrote, he alledged that I had propoſed to give my book at too low a price, for that when a gentleman propoſeth to publiſh a book by ſubſcription, his friends do not value it by its number of ſheets. He requeſted that I would leave a ſubſcription paper with him, that he might preſent it to gentlemen of his acquaintance, and give them an opportunity of becoming ſubſcribers. At the ſame time he told me of ſeveral gentlemen of fortune and character in town, upon whom he adviſed me to call.

call. All this he did before I had uttered ſix ſentences in his preſence. He converſed with me as if I had been one of his old and familiar acquaintance; and, taking me by the hand, wiſhed me ſucceſs. He is a lawyer, and ſon of a phyſician. I cannot preſume to mention his name.

The publication of my formerly intended book I have relinquiſhed, becauſe all the number of ſubſcriptions for it that I have obtained could ſcarce defray the expence of it. I aſcribe this to my impolitically acknowledging, in my advertiſement, and upon every occaſion, that my motive was private neceſſity. Policy does better than honeſty; had I conſulted with an Abyſſinian, he could have told me ſo. My book Charles, however, I value more than that which I intended. I have promiſed Allectum; but I would not have my friends to expect it too confidently; for I fear that I cannot accompliſh it without wounding a private character, perhaps more than one, which I am by no means inclined to do. The executioner ſhould not be employed, if gentler means can ſupport the ſpirit of the law.

CHAP.

CHAP. XXX.

A Scene in Harveſt.

DURING a vacation of the ſchool that I attended, in the time of harveſt my father deſired that I ſhould get up early, and glean in one of his fields. I did not obey the order to get up early ſo punctually as I ought; and before I got out, three poor children, a girl and two boys, had nearly gleaned the field. I haſtily ordered the children to leave their gleanings, and go away. They peaceably obeyed me, though with reluctancy. I eaſily perceived that their work had employed them from the dawning of the morning.

> Soon as the morning trembled o'er the ſky,
> And, unperceived, unfolded ſpreading day,
> Upon the reaped field theſe gleaners ſtood
> In fair array; each by the laſs he lov'd.
> And here and there,
> Spike after ſpike, their ſcanty harveſt pick'd.

WHAT I had done ſoon hurt my feelings. I thought it ſacrilege to touch the gleanings. When the ſervant put his hands to them, I deſired him to let them alone; and, inſtead of permitting him to form them into a ſheaf, I diſpatched him after the children to bring them back, that I might reſtore to them the fruit of their labour. Had the

ſervant

ſervant brought them back, I would have been ſatisfied; but by the time he got in view of them they were at a diſtance; and hearing him call, and ſeeing him follow, they fled, and could not be brought back.

WHEN he appeared to be coming back without them, I was diſtreſſed; the fair morning was clouded; and the field had a veil thrown over it. I was as a woman who had ſeen her favourite ſon fall into a river, and the perſon who had been attempting to ſave him returning without him: it was a year of dearth, and famine was in the faces of the children.

Be not too narrow, huſbandmen! but fling
From the full ſheaf, with charitable ſtealth,
The liberal handful. Think, O grateful, think!
How good the God of harveſt is to you,
Who pours abundance o'er your flowing fields;
While theſe unhappy partners of your kind
Wide hover round you, like the fowls of heaven,
And aſk their humble dole. The various turns
Of fortune ponder, that your ſons may want
What now, with hard reluctance, faint ye give.

Thomſon's Autumn, line 167.

I FEEL at preſent the ſentiment of the laſt two lines.

I BEGAN ſoon to think ill of myſelf for what I had done. I reflected on my father's humanity, and aſſured myſelf that he would not have done it;

it; and I thought how happy my mother would have been to have heard that I had not done it, and that I had loſt the opportunity of having a good ſtory for them both.

When I returned from the field, I was aſhamed to ſpeak of what I had done. However, my mother ſoon heard of it from the childrens' mother, by her coming to complain of it. I was called to acknowledge the truth: I excuſed myſelf, by ſaying that I did it rafhly; beſides, that, if I had done otherwiſe, I might have been found fault with. My mother redreſſed all the evil, by beſtowing the value, and more than the value, in charity; ſhe both fed and clad the children.

I listened to the woman's ſpeech when ſhe was juſtifying my mother's compaſſion for her: it had in it ſomewhat to the following purpoſe:

CHAP. XXX.

A poor Woman's Speech.

MADAM, you are very kind indeed; I cannot tell you how much I am thankful to you for it all, and eſpecially for the offer you have made me of accommodation for my family in your houſe at Kirkhowſe. Bleſſed be God for putting it into my heart to ſend my children to glean in your park.

As I am a ſtranger to you, I brought with me the certificate which I have from the lady in whoſe family I ſerved. You'll obſerve one expreſſion in it which is not what it ſhould have been: it is that which ſayeth; "there is no reaſon known to us for Janet's reſigning her place, "but that ſhe has long had a deſire of reſiding "in that place of the country to which ſhe is going." My miſtreſs, Madam, I doubt not, was eaſily perſuaded to believe that, becauſe ſhe had heard me ſay that I thought the people in that part of the country were worſe ſpoken of than they deſerved. But it is not true that my reſpect for them ever carried me ſo far as to make me wiſh to go to reſide among them. I was ſatisfied with my ſervice, and willing to continue in it all my life. It is true that many things occurred to me in it that were not agreeable; but I endured them all, and was thankful. What made me reſolve to leave my ſervice, Madam, I will tell you.

It was owing to a favourite ſervant of my maſter's that he brought from the Weſt country. He ſaw that my maſter favoured him, and he thought it proper to avail himſelf of the opportunity of my maſter's attachment to him to get all the advantages of it he could come at. My intereſt ſtood in his way, if juſtice ſhould be done me, when an increaſe of the ſervants wages was propoſed,

propoſed, and eſpecially when, to eaſe him and the reſt, I was to have more work.

This, Madam, was the real cauſe of all the offence he took at me; his eaſe lay in getting me advanced to the rank of an upper ſervant, and his intereſt lay in my not getting wages ſufficient to ſupport me creditably in it. I eaſily ſaw him to be a man of great policy and ſelfiſhneſs. He could not carry both his objects with reſpect to me, and was obliged to ſatisfy himſelf with the laſt, which he choſe to prefer; yet by fretting me, he hoped at length to accompliſh both.

He at firſt flattered me to my face, and in public, ſpeaking in my praiſe among all the ſervants and to every body; but now that he had taken offence at me, for refuſing to do what he wanted me to do, there was nothing that appeared to him to be in his power to do againſt me that he did not attempt.

One day he choſe to find fault with me for giving a little water to a child that a poor woman held in her arms; and the only reaſon he had to give for this was, that her huſband was not in a good underſtanding with our family. Another day, it happened that a ſtranger gentleman having been taken ſick unto death upon the road, threw himſelf down within our court-yard: he cried for help; I ran immediately; he intreated me to put

into his hands a flaſk of wine, and a cruſt of bread, that I would find in his pocket. I complied with the gentleman's requeſt. This too, he ſaid, was a fault that I had committed, and that it was greater than the firſt. He ſaid that I had tranſgreſſed by it againſt one of our miſtreſs's rules to her ſervants. Where, Sir, ſaid I, is that rule? He could not find it, but wiſhed to be able to ſuppoſe it underſtood and implied in our miſtreſs's directions to the ſervants of her houſehold, reſpecting the hours and places of their eating and drinking. There was not among all our miſtreſs's rules one to be found that forbid her ſervants to exerciſe ſuch an act of charity as I had done to a ſtranger. She had left them at liberty too, to do, in ſingular caſes, among themſelves, as prudence and diſcretion might direct, only requiring them to do every thing whatſoever decently, and in a manner becoming the ſervants of the family.

We had nicknames to moſt of the ſervants; one we called parſon, another doctor. The parſon is a good man and honourable, incapable of a mean thing; yet he was, I thought, rather too paſſive on the occaſion. The doctor, good ſoul, uſed to fight with me many battles; we both volunteered without pay: I behoved always to yield to the doctor. The doctor was not without his concern in the buſineſs. The ſtory of the books, containing my miſtreſs's rules, with which

ſhe

ſhe intruſted me, and which a gentleman who had borrowed them denied, I am aſhamed to mention. However, I was ſatisfied that all theſe gentlemen were at heart my friends, and I ſo eſteemed and loved them, that I formed in my mind excuſes for them. The beſt of men have their occaſional infirmities; and I knew them to be good men.

But when a bad man ſets his heart upon his buſineſs, he commonly commits ſome error againſt himſelf. The favourite ſervant had his heart ſo much ſet againſt me that he committed an error exceedingly againſt his honour. It was one of our miſtreſs's poſitive rules, that whenſoever a ſervant ſhould happen to take offence againſt a fellow-ſervant, he ſhould not publiſh his offence to people without doors, nor even mention it in the common hall among the ſervants, till he had firſt gone to his brother himſelf, and ſpoken of it to him in private. This rule the favourite ſervant omitted to obſerve. His influence among the ſervants was great; he perſuaded them to reſolve to inflict puniſhment on me. I refuſed to ſubmit, and appealed to the miſtreſs, and formally accuſed the favourite ſervant of having tranſgreſſed the rules.

What will not covetouſneſs, or policy do? It will make a man deny the faith in which he hath been bred, and even conquer in himſelf that which

conquers

conquers all things. Now truly, Madam, this gentleman went to his maſter, and perſuaded him to abridge my wages. My huſband was at this time ſick; when he heard what was done, he fainted; and happening to fall upon the grate, it almoſt terminated his life. When he was recovered, we both agreed that it was beſt for me to reſign my ſervice, and take my chance of employment among ſtrangers.

I AM ſorry to have occaſion to tell you ſuch a ſtory of any perſon belonging to that honourable family; but I was led to it, by obſerving that my certificate gives a falſe account of the cauſe of my leaving it, and becauſe that account reflects upon my prudence and diſcretion, and tends to make nobody commiſerate my ſituation. I will be excuſed in telling the truth, though it is little to the credit of a fellow-ſervant, when it is conſidered that my character is as valuable to me as his is to him. Had I remained in the country to which I went, the falſehood might not have affected me. Were ghoſts of the dead to return, they could tell truths that are not known, and remove doubts about probabilities. I never could have thought of going among ſtrangers in advanced life, of leaving a place where I had ſpent my beſt years, where I had a decent competency, and no great family, and many friends, and where I was in my native part of the country, if there had not been

ſomething

ſomething in my ſituation that vexed me much. To ſuppoſe it, would be to treat me with the ſame diſcretion that I uſed to be treated with by thoſe who approved of the vaunting abuſe thrown upon the inhabitants of the other ſide of the country, when I excuſed them, and they called me mad. To ſuppoſe it would be as unreaſonable as to ſuppoſe that a ſtranger old woman, like me, might have found ſervice in that ſide of the country when ſhe painfully returned to this; or that a woman of common ſenſe would permit her helpleſs and loving huſband, whom ſhe wiſhes to fetch to her, to remain one day in the other ſide of the country, if ſhe could find ſupport for him on this ſide of it.

But it hath been ſaid that there is nothing ſo improbable that we cannot bring ourſelves to believe if we are only once brought to wiſh to believe it; and that human faith is of ſuch a nature that, if a man once gives way to the exerciſe of it, in oppoſition to the dictates of common reaſon and common ſenſe, there is nothing whatſoever that it cannot embrace, and that once give it play, the only things it delights to fix upon are the things that common ſenſe cannot embrace; and that Mahomed, owing to his obſervation of this, contrived the ſtory of his cock.

I do not wiſh to ſay any thing to the diſparagement of the family; our miſtreſs is as honourably connected

connected as any gentlewoman of her rank in the kingdom, but ſhe cannot be anſwerable for the behaviour of all who are in her houſehold; it is a poor family, as we ſay, that hath not rogue nor raſcal in it. Since the time I returned to this ſide of the country, the gentleman, whoſe conduct made me leave it, has ſhewn me kindneſs; but before I can come to that part of my ſtory, I have much to ſay.

I RATHER wonder that my maſter, after all the value of the preſents he gave me at parting, has not thought of the ſituation to which I am reduced. He had a cheap and diligent ſervant of me.

MY maſter, however, is a worthy gentleman, and has much to do, and many to pleaſe; and, like other gentlemen of his ſtation, muſt be allowed to have his expenſive fancies: his preſent fancy is to give preſents to my miſtreſs. But indeed I excuſe his coolneſs to me, when I conſider that his father brought me into the family againſt his inclination; for he would have had my place filled with a daughter of a relation of his own.

Madam, I aſk pardon for interrupting your work ſo long, but your goodneſs will excuſe it; for you know that, when unfortunate women like me begin their ſtories, they find much to ſay.

MADAM,

MADAM, you are never idle, always at work; yet the neighbours ſay that you give more in charity than ſeven women can purchaſe at their ſpinning-wheels; and that you need only to ſee the poor, to have compaſſion on them. God will reward you and your family. Something that is good, beſtowed by heaven, will be the portion of your young man.

THE woman, when animated, was not deficient in eloquence. It cannot be ſuppoſed, at this diſtance, that I can perfectly remember the theme of her ſpeech; but it will be deemed in proof of my taſte, that I have imitated ſo renowned an hiſtorian as Livy, who made ſpeeches for his heroes which they never ſpoke. The woman's children proſpered; one of them is now alive, and in an honourable ſtation.

SOME may think me too condeſcending to a poor woman; but I imitate my mother in this: ſhe was affable and condeſcending to every body. She ſeemed to wiſh to know the ſtate of every one's heart. I ſeem naturally to inherit her virtue in this, if it was a virtue; for to get myſelf acquainted with human nature, I have often gone almoſt as far as Pliny did into Veſuvius. When I have a meſſage for the ſervant-maid, in the houſe where I lodge at preſent, I have been in uſe to ſay to her, "My dear girl, I have a favour to aſk of you, will you grant it?" Her anſwer conſtantly

is, " O! yes, Sir." When ſhe anſwered me this morning, I aſked her if ſhe ſaid, " O! yes, Sir," to every gentleman that aſked a favour of her. She anſwered, " I would not need." I admire virtue in females, even thoſe who are in humble and dependant ſtations.

THIS afternoon, as I ſat without a companion in a tavern at dinner, I converſed with the waiting ſervant, and was pleaſed with the fellow's humour; when at length I touched the bell for him to aſſiſt me with my great coat, the landlord appeared and offered his aſſiſtance—" Sir," ſaid I, " I meant to call the waiter, and by no means to trouble his lord and maſter." " Trouble me, Sir," ſaid he, " I can never count it trouble to ſerve you, but eſteem it a favour that you have called at my houſe:" both accompanied me to the door reſpectfully. My ambition hath always been innocently to pleaſe men: but what is it? it is but the ambition of one of the herd to be in the eſteem of his fellows, who to-morrow are to be led to the ſlaughter; but the conſideration of our mortality ſhould the rather induce us to be affable and kind one to another.

I HAVE wiſhed to know, whether men in high ſtations have human infirmities; but I have not the honour of being acquainted with many of them. Once at York, the Juſticiary Lord was mounting the ſteps of the cathedral in his robes, to hear ſermon before he opened the court, according

cording to cuſtom: the trumpets were ſounding, and the populace looking at him, as a demi-god: he tottered upon the ſteps, and ſmiled: the gentlemen who had been with him in the tavern expreſſed an apprehenſion that they had over-perſuaded his Lordſhip to drink a glaſs more than he was inclined to do.

INCIDENTS have occurred to diſconcert me; and I fear that I have loſt the thread of my ſtory, if it had a thread. I will, in the mean time, ſpeak of Dreaming.

CHAP. XXXI.

Of Dreaming.

THE phenomenon of dreaming ſpeaks the ſoul's immortality; not indeed, as I think, in that it ſhews the ſoul's conſtant activity during its connection with the body, but as it prefigures its activity and conſcious exiſtence in a ſtate of ſeparation from the body, which we look for to it. Further, it admoniſheth us of the practical uſe we ſhould make of our hope of immortality, in reſpect that it gives us to perceive that our dreams partake much of the nature of our waking employments, and are happy or otherwiſe according to that ſtate of the ſoul and body wherein we go to reſt: and it affords us alſo conſolation under our preſent evils, in that it gives us to perceive that

the evils to which we have been ſubjected during the day, by cauſes external to us, and that do not burden us with guilt, do, inſtead of oppreſſing the ſoul in ſleep, rouſe it to aſſert its dignity, and amuſe itſelf with its inventive powers.

THE character of the ſoul is to be known by its dreams: if its dreams are of trivial and vulgar things, and of ſubmiſſions and humiliations, it is a vulgar and ſervile ſoul; if of things that are rare and dignified, it is dignified. If its dreams are of earthly treaſures and preferments, and of objects that gratify the bodily ſenſes, it is earthly; if of political and revengeful gratifications, it is deviliſh.

WE are never more liable to dream in the night than when we have been keenly engaged in thought during the day. This ſhews the nature of the ſoul that it does not delight in ſudden tranſitions from a ſtate of much activity to a ſtate of ſleep.

WHEN dreams proceed from bodily diſorder, they are incoherent, and have but a remote connection, if any, with our waking thoughts; and therefore, inſtead of improving the rationality of the ſoul, injure it. But if our dreams proceed merely from the ſoul's natural activity, they are coherent; they have a connection with our waking thoughts, and tend to improve and regulate them.

EVEN

EVEN our waking thoughts are dotages after intenſe thinking, and extravagant as any dreams of the night: there is this difference, however, that they maintain their thread of connection longer, and are more diſtinct and memorable. Theſe are the chief dreams wherein there is rational amuſement. We may be amuſed with them as with a fairy tale.—I have one ſuch in my remembrance.

CHAP. XXXII.

A Dream.

WHEN in America, one day my thoughts troubled me. I could not ſleep in the night. I roſe early. The dawn of the morning, and riſing of the ſun, were extremely pleaſant. I not only looked at them as objects pleaſant to my eyes; but I thought of him that ordained them, and I moralized upon their appearance. I compared my mother's conception of me to the dawn, and my birth to the riſing of the ſun. I recollected that a cloudy evening often ſucceeded to a fair morning. I alſo compared my intellectual ſtate on earth to the dawn, and my hoped-for reſurrection to the riſing of the ſun; and then the muſic of the birds was as the commencement of my entertainment in the expected day.

I WANDERED long in the wood, and looked with thoughtfulneſs to all the objects of nature. Being at

at length fatigued, I laid me down upon a verdant bank, by a rivulet, over which lofty trees were bending, and nodding their venerable heads; and I fell aſleep.

In my ſleep I dreamed that my ſervant had come to me with a letter in his hand; that opening it, I found it dated at and that it contained intereſting intelligence; that my friends in that place were become ſenſible that I had not been well uſed among them, and that they wiſhed me to return that they might redreſs my wrongs.

CHAP. XXXIII.

A Second Dream.

THE lowing of an ox having awakened me, I fell aſleep again, and dreamed that I was walking down from the law, that is the hill or mountain, towards the city, that I heard drums beating, and bells ringing; that, when I came to the market-place, there was a great concourſe of people, and many of the moſt reſpectable citizens, encompaſſing a fire kindled in the middle of the ſtreet. I preſſed into the place where I thought the P—— ſtood, holding a number of papers in his hands; that the p—— clerk read, from his regiſter, a letter, and produced the original: that the gentleman who wrote it (*now dead*) ſtood near, and, with many demonſtrations, affured

aſſured all preſent, that he had written it by expreſs authority of the T— C——; and that, upon the faith of it, I had come from —— to ——. Hereupon the P—— read my act of ſettlement, and acknowledged that it did not correſpond with this letter, and the verbal correſpondence to which it referred, as he had often heard and believed. A ſecond act of my ſettlement, varying and interpreting the firſt, was then produced and read. This was ſhewn to have been ſtill further injurious to me. There was then produced an act of the C——, withdrawing from me part of my ſalary, at the time when a difference betwixt me and a certain G———n had taken place. All theſe papers were delivered by the P—— to the town-keeper, to be thrown into the fire; which being done, the company and populace ſhouted, and waved their hats.

Methought there was likewiſe thrown into the fire an act of the ——, augmenting the m——s ſ——, with funds taken partly from the ſeat rents of my C——.

A detachment of ſoldiers, whoſe faces I knew, becauſe they had practiſed their diſcipline in the hall and galleries contiguous to the apartment aſſigned me for a dwelling-houſe in the H—— f——c, made a wide paſſage for themſelves through the crowd towards the fire, and filed themſelves on each ſide of it. They had no ſooner done this, than

than a proceſſion of people, carrying in their arms, or upon their backs, one thing or other, began to move up the paſſage towards the fire. They were divided into many ſmall parties, at a little diſtance from each other; and they moved ſlow; all the bells of the city, in the mean time, ringing, and the multitude looking thoughtful. As each party came cloſe upon the fire, they threw into it what they carried—after telling what it was.

Here, ſaid one, are effigies of the trained horſes that were exhibited by ſtrollers in the hall below Mr. T——n's apartment. Here, ſaid another, are the effigies of the thieves and other banditti that ſtole Mr. T——n's property, and inſulted and annoyed him and his family, and who were brought about the houſe by the various uſes to which it was applied. Here, ſaid a third, are the lottery-wheels. Here, ſaid a fourth, are the blackſmith's hammer and inſtruments, by which he violently broke open Mr. T——n's door; with the effigies of the blackſmith himſelf, and his abettors, I ſaw in my dream that the P—— gave them orders, and attended them in perſon, and witneſſed the execution of his orders, whilſt Miſtreſs T——n and her maid were barricading the door within, to introduce into the houſe a company of ſoldiers collected from priſons, and ſo infected with a mortal jail fever, that they died at an alarming rate, to the number of fourteen, within ten days, in the houſe in which Mr. T——n reſided. Mr. T. being

being told at the ſame time by the ——, that if he did remove his family out of the houſe on account of theſe ſoldiers, that he the —— would cauſe the door of his apartment in the houſe to be ſhut againſt him, and the rooms in it to be employed, ſo that he ſhould never have it in his power to return to them. And Mr. T———n and his wife were obliged, becauſe no other houſe could be procured for them at that time to reſide and to ſleep in infected air, and deſerted by their ſervants, and their neighbours, and all their acquaintance.

When this part of the proceſſion came forward the people wept.

Here, ſaid a fifth party, carrying many bundles of ſtraw, are the beds of various military hoſpitals, infected with every ſpecies of diſeaſe. Here, ſaid a ſixth, are the oil and pitch-pots of the floor-cloth painters and rope menders, by whom the houſe was once ſet on fire, and miraculouſly ſaved. Here, ſaid a ſeventh, are the carpenters' tools who wrought below Mr. T——'s rooms, day and night, and by whom the houſe was twice ſet on fire. Here, ſaid the eighth, is a ſpecimen of the gunpowder, by which Mr. T——'s family was nearly blown up when the houſe was ſet on fire by the military taylors.

When this was thrown into the fire, it gave an exploſion that cauſed the crowd to fall back, and ſinged the —— head.

Now I ſaw in my dream that two muſicians came playing upon a baſs and violin, which, after they had finiſhed a ſuitable tune, they threw into the fire. After theſe came porters, bearing trenchers, ſpoons, knives, and other implements, uſed at the penny-wedding feaſts in that houſe. Next came two drummers, beating the kettle-drums, which the young drummers practiſed upon in the hall and threw them into the fire. There were more; the laſt was the town-keeper, carrying a large ſack, accompanied with his wife and boy, carrying cats; ſhaking out its contents, this, ſaid he, is a ſpecimen of the damaged grain which had been lodged above Mr. T——n, and of its great and ſmall vermin.

By the time all this was done, the ——, obſerving me in the company, called me to him, and preſented me with a purſe of a —— ——— telling me, that, at the general deſire and requeſt of the inhabitants of the city, the —— —— had agreed to pay to my order that ſum annually during my life. He addreſſed me in a polite ſpeech, which I may afterwards recollect; and concluded with requeſting that I would make their city the place of my reſidence; and aſſuring me, that if I was pleaſed to comply with the requeſt, it would be

be eſteemed as great a favour as the circumſtance of its being the birth place of B——s.

IMMEDIATELY I awoke, and got upon my feet.

CHAP. XXXIV.

A Viſion that ſucceeded the Dreams.

WHEN I had got upon my feet, I ſaw a man ſtanding watching me, a black man. He inſtantly turned his back, and retired among the trees and ſhrubs of the wood, as if he had been going to fetch out a company of his own ſpecies. In the mean time, ſeeing a baſket at a little diſtance frem me, covered with a cloth, white as ſnow, I went to it, and, lifting the cloth, found under it every thing needful for me to eat.

PRESENTLY a female, dreſſed in clean robes, like an angel, fair as the morning, and gentle as the air that then fanned the wood, appeared, coming out from among the trees. This proved to be my wife. She had come in queſt of me; and, ſeeing me aſleep, had placed her negro ſervant to watch, and gone into the wood to gather nuts. She came forward, and preſented me with her nuts; and, ſitting down, we partook together of the repaſt that was in the baſket.

CHAP. XXXV.

Further of Dreaming.

THE time of ſleep is the ſeaſon that the human imagination claims as peculiarly her own; therein ſhe builds her caſtles and plants her vineyards: it is ſo much the theatre of her activity, that men of an exuberant fancy invariably ſleep much. If they were not to do this, they would riſk a deprivation of judgment; and it is owing to this that men of a poetical genius are generally abſent in company, and in a dreaming mood when they appear to be awake: it is owing to this, that their ſhare in converſation appears often deſultory and extravagant; and their modes of ſpeaking, and acting, ſo unlike to thoſe of common life. When we hear a man, whom we know to be poſſeſſed of diſcretion and judgment, held in ridicule, we have cauſe to conclude, for the ſame reaſon, that it is owing to miſapprehenſion, or miſconſtruction of what he hath ſaid or done.

THE dreams of young perſons are chiefly derived from their preſent adventures, and future expectations; thoſe of aged perſons, from events that are paſt, and eſpecially thoſe that had intereſted them the moſt: their many waking meditations upon theſe muſt alſo influence their dreams. To this it is owing that young people make no account of their dreams, and that old people ſpeak

of

of theirs: and to this it is owing that the aged remember ſo well the events of their younger years.

The genuine character of the ſoul is to be learned from dreams. If a perſon dreams that he has committed theft he may conclude that he is of a covetous diſpoſition; if he dreams that he hath taken advantage of his neighbour's ſimplicity, that he is of an injurious diſpoſition; if of injuries done him and perſiſted in, that he has a low opinion of his enemies; if of redreſſing their injuries, it is a proof that he hath an honourable opinion of them.

It hath been queſtioned whether there are dreams of anticipation, or, as they are called, prophetic dreams: I believe there are, though I am not always inclined to aſcribe them to the agency of ſeparate ſpirits. I believe that the ſoul has ſome natural faculty of anticipation, which ſhe can exerciſe with more advantage in ſleep than awake; and that in ſome this is in a ſtate of greater perfection than in others. A worthy gentleman, of my acquaintance, advanced ſomewhat in years, well acquainted with himſelf, as well as with books and the world, and of thorough truth and veracity, has often ſaid, that ſcarce any important change, or event has occurred to him in life, whereof he has not had an anticipation in ſleep; and that the events, with ſome of their minute circumſtances, have correſponded exactly with the dreams he had of them.

them. Anticipations I have had, when I was conſcious of no viſible cauſe of them; and I have anticipated ſuch events, that in part took place, the pre-apprehenſion of which ſerved as a warning to avoid the evil of them.

CHAP. XXXVI.

Of Count Swedenburg.

PERHAPS an ingenious young man ought not to be encouraged to get too early into a contemplative habit. The evil of this appeared in Count Swedenburg. His writings have ſentences ſcattered through them that ſhew him to have had an excellent genius, a good heart, a liberal education, and a moſt reſpectable ſhare of natural judgment: but he began too early to be contemplative; this habit grew upon him, and having but a weakly conſtitution, it threw him into a habit of wakefulneſs that deprived him of neceſſary ſleep; the conſequence of which was, that he became entirely viſionary.

THERE is nothing the infirmity of man will not do; even men of the beſt ſenſe do what common ſenſe makes others avoid. There is in London an aſſociation of ſenſible people who have taken a fancy to eſtabliſh a new ſyſtem of religion upon Count Swedenburg's writings, and call themſelves,

A New

A New Jeruſalem Church. It may prevail becauſe of the pious ſtrain of theſe writings, their voluminous ſize, the indefinite ſtile of their language; and as they profeſs to found their doctrine upon both the Old and New Teſtaments, and as this is ſomewhat ingenious, and profeſſes to remove difficulties.

I HAVE only glanced at ſome of theſe books; but ſufficiently to be ſatisfied that if I was to read them with a continuance, and get into the ſpirit of them, I would become as viſionary as was the Count himſelf. I therefore excuſe the gentlemen, who have got into their ſpirit, for the extravagant part they are acting. They may poſſibly furniſh materials for a rational ſyſtem of religion, but they have not formed it.

WHEN I put the name of Swedenburg at the head of this chapter, I intended to have been ſomewhat ſevere upon Swedenburg's followers for what I call their extravagance; but I feel myſelf reſtrained from it, in conſideration that I know not but the nobleman may have been moſt under the influence of the Spirit of God, when he had leaſt the command of his natural underſtanding.

CHAP.

CHAP. XXXVII.

Of various Things.

WHEN I finiſh one chapter I am at a loſs what to make of the next; and like the poet, who when he was at a loſs, wrote what came uppermoſt; and almoſt like thoſe who begin to ſpeak before they know what they have got to ſay. I was adviſed to write a book; I have undertaken it; but what a medley!

In younger life I experienced no hardſhips; hence I have felt more ſeverely what have ſince occurred. But why ſhould I have thought ſo much of them? Thouſands, better than me, have experienced worſe. I have cauſe to thank God for much joy I have had. My people and I reſpected each other; I had domeſtic peace and elegance, when nothing external annoyed my habitation; my garden adorned it with the gaities of nature; my perſon and my table were cloathed with clean linen. A prince, ſurrounded with the pageantry of ſtate, muſt have bleſſed me. My evils were merely ſhades to ſet off my bleſſedneſs; I was too happy for it to be of laſting duration.

The cauſe of my leaving my paradiſial ſtate was not the eating forbidden fruit; but that I had been called of God, to adminiſter the bread of life

life to a dying epiſcopal miniſter. A cauſe which I am not aſhamed of, and which I will rejoice in at death, and in eternity. My ſpirit could never permit me to ſee mortal angels draw their flaming ſwords againſt me for it, and think of living among them in the enviable poſſeſſion of it; though they did not expect I was to take a reſolution to leave them on this account.

To deprive me of my place or habitation was by no means the deſign of my brethren; neither did they rejoice in the reſolution I took. I have good reaſon to believe that they ſoon diſapproved of themſelves for what they had done. They were raſhly induced to it through the unwarrantable inſtigation of a popular brother. It happened not in that gentleman's diſtrict of the city, neither was there any complaint againſt me among the people. After all, what my brethren did was not the only motive I had for reſigning my place and charge. I had appealed from their ſentence of rebuke to the ſuperior court; and was determined, if it had proved neceſſary, to have brought the caſe before the General Aſſembly of the Church, in which I had entire confidence that I would have been juſtified: but in the mean time, the Council of the city were induced to act a part in the caſe that I can never think was worthy of them; and this coming upon the back of events that had fretted me, made me think the worſe of it, and determined me upon the evening of the

day upon which their reſolution was intimated to me, to reſign my place. But the beſt men do occaſionally wrong. I have no reflection againſt theſe gentlemen, nor my brethren; they were only inſtruments in the hand of God for promoting his own purpoſes. And, although the conſequences have been to me of the moſt diſcouraging nature, yet ſo far is my ſpirit from being caſt down, that I am amuſing myſelf in throwing the ſtory into the form of a play; the publication of it, however, I will demur about.

As to my relations, little pertaining to them troubled me. The only thing of this ſort that ever gave me very much pain, was ſympathiſing with my neareſt relation, on account of a vexatious ſuit at law, in which he was engaged. Having occaſion to attend to the progreſs of it, I admired the wiſdom of the judges. Their Lordſhips at length decided juſtly in it, but had I been admitted a witneſs, they might have determined it ſooner.

The characters of men are extremely various. I knew one unto whom this character belonged: He was devout, temperate, active, methodical, and judicious; a kind huſband, an indulgent parent, recollected and chearful when he had much to think of, and much to vex him. Among his maxims were, that charity was a tribute due to God; that a man of buſineſs ſhould throw away none of his time, nor incur unneceſſary expence.

Accordingly,

Accordingly, he was liberal to the poor, in all ſeaſons he roſe early, and never ſlept from home when he could avoid it. The conſequence was, that he proſpered in buſineſs, and added houſe to houſe, and field to field. Yet, through an exceſs of credulity and ſimplicity, he loſt what he acquired.

Judges are difficulted in determining upon circumſtantial evidence: they wiſely endeavour to eſtabliſh every circumſtance by its needful number of witneſſes, and to decide according as the number of circumſtances appears to be equivalent to the direct teſtimony of two unſuſpected witneſſes; yet often there remains a doubt when they muſt determine in this way.

As it is generally by circumſtantial evidence that cauſes before eccleſiaſtical courts are determined, I have thought it a happineſs to the clergymen of our eſtabliſhment that they are laid under no neceſſity of voting in their ſupreme court, when the cauſe of a brother, that tends nearly to affect his life, is before that court. I offended a brother upon an occaſion of that ſort, in declining to vote againſt the perſon accuſed. I was ſorry for the offence he took.

As I devote this chapter to whatever occurs, I obſerve, that habit and repute ought ſeldom to influence judgment in particular caſes. Indeed it is not approveable to be raſh in forming judgments

of characters at all upon vulgar report. Even nations are miſled in their judgment of characters; there is not a more candid nation than that of England, yet it confeſſes that it was miſled in its judgment of the characters of Charles I. and Oliver Cromwell. At one time the Engliſh were ſo much prejudiced againſt the firſt, that they ſcarce allowed him the common qualifications of a man, and ſuffered him to be put to death, whilſt they eſteemed the other very highly. At another time they almoſt deified the firſt; and, with reſpect to the other, they charged him not only with regicide and uſurpation, but with hypocriſy and fanaticiſm.

Circumstances diſguiſe all living characters; and even death does not always diſcover them. Yet I ſuppoſe it is generally otherwiſe after death. Then conſcience can take her ſeat upon the tribunal, and decide impartially; the accuſer and the accuſed being both removed from the bar, and nothing exiſting to blind or bribe judgment.

Preferring the things of God to thoſe of men, I like to lift my thoughts from earth to heaven. At preſent I think of thoſe objects in nature which are called comets. I have conceived of them to be bodies in an highly electrified ſtate, and deſtined to diſtribute their burden of electrical fire among the planets, and to borrow alſo their own ſupply of it from the ſun. It may have happened that

one

one of them, having approached to our earth, hath cauſed the burnt embers that we occaſionally find buried deep in the earth. And it may be, that it is owing to viſits of this ſort that the materials of the earth are deranged; and that by ſome late viſit, one ſide of the earth hath had occaſion to be more recently peopled than the other.

CHAP. XXXVIII.

Of the Church of Scotland.

THE Scottiſh church hath a happy civil conſtitution. Its eſtabliſhment does not violate the liberty of conſcience which belongs to all his Majeſty's ſubjects; it unites the intereſts of church and ſtate; it fills our pulpits with gentlemen of learning and liberal education; it furniſhes our clergy with a decent and ſure competency; hence it entitles the clergy to form matrimonial connections with ladies who rank among the firſt in the kingdom for beauty and virtue; it makes their ſons reſpected, and their daughters to be in requeſt for wives among gentlemen of taſte and fortune.

The time was, when the church had ſtruggles to maintain for an eſtabliſhment; on account of theſe, her rulers were laid under a neceſſity of permitting the prejudices of the leſs enlightened of the people to influence their reſolutions: they have

have now happily thrown off this yoke! There is a diſtinction betwixt the rulers of the church and the people of it; the firſt have a wiſe part to act, which their conſtituents muſt be underſtood to have committed to them.

CHAP. XXXIX.

Of her General Aſſembly.

THE General Aſſembly of the Church is unqueſtionably one of the moſt auguſt aſſemblies on earth; and much the rather, that Scotland is reſpectable for her univerſities, and the number of her well-educated and eloquent men. In it there always preſides a nobleman of the firſt character, under the ſeal of a royal commiſſion. There gentlemen of reading and retirement meet with thoſe who are practically acquainted with the world; in conſequence whereof, their mutual counſels are tempered with moderation.

CHAP. XL.

Of the Scottiſh Nation.

I HAVE had opportunity of aſſociating with ſome of all the nations belonging to the Britiſh empire, and of other nations alſo; I found cauſe to reſpect them all; but in my cooleſt judgment there is none of them ſuperior to the Scots for whatever

whatever is eſteemed or reſpected among men. My judgment in this ſhould be the leſs liable to the ſuſpicion of partiality, that I am not one of thoſe who have been loaded with their favours.

The Scots are a ſagacious, peaceful, induſtrious, ſober, religious, and truſty people. They can bear much, and ſuffer long; but if once rouſed by provocation to adopt new reſolutions, they adhere to them ſteadily, and reſent with vigour and perſeverance. They are grateful to their benefactors, reſpectful to their chieftains; but from an apparently innate highneſs of ſpirit, they are apt to be implacable to their unprovoked enemies, till they obtain acknowledgments or redreſs.

As to naval and military proweſs, there can be none ſuperior to them. They rank in this even with the firſt of the ſubjects of the Britiſh ſovereign, the thunder of whoſe power, on equal ground, no nation, how brave ſoever, has been able to reſiſt.

CHAP.

CHAP. XLI.

Of the City Edinburgh.

I AM a ſtranger in Edinburgh, ſince the time nearly that I attended its Univerſity, and am therefore little acquainted with the inhabitants: but a ſtranger can eaſily perceive them to be polite and reſpectable, and abounding in wealth and elegance of every ſort.

EDINBURGH is ſituated, magnificently, in the neighbourhood of lofty mountains, and in the vicinity of the ocean. Its principal ſtreet, above a mile in length, is bounded at the one end by a ſtrong and lofty fortreſs, and at the other by the moſt elegant of the many ſumptuous palaces belonging to his Majeſty. Its poliſhed ſtone-buildings, its ſtreets, magnificent bridges and public offices, are ſplendidly extended on every ſide. It abounds with churches and charitable foundations. The great courts and offices of the kingdom are kept here. It is the place to which the nobles and courtiers of the nation reſort: and, which adds exceedingly to its dignity, it is the ſeat of one of the moſt renowned Univerſities on earth; liberally endowed, richly ſupplied with eminent profeſſors in all branches of ſcience, and numerouſly attended by young gentlemen from all nations.

There

THERE is at preſent a fabric erecting in it, for the accommodation of the univerſity, that will vie in magnificence with the moſt ſumptuous palaces of princes.

CHAP. XLII.

Of the Soul.

I HAVE conceived my ſoul to be a particle of the Deity, if I may ſay ſo, which he hath deſtined to be, not merely the inhabitant of the body, but an inſtrument of preſerving and governing it. It aſſerts its relation to him, in its powers of invention; in its deſire to know him; in the peace it hath in apprehending that it is like him; and in its deſire to be more like him in light and love; and in the aſſurance it poſſeſſeth that it will return to him.

HE is my Father; I know it. In the wilderneſs and upon the waters I have ſeen him. He commiſerates the errors of my underſtanding, and the wanderings of my affections. In days of darkneſs I will fear no evil, for he is with me. He will guide me with his counſel while I live, and afterwards bring me to glory.

It hath been enquired, at what time is the ſoul united with the body? and where is its ſeat or peculiar ſenſorium?

I have conceived that the matter of the ſoul as well as that of the body is, by the agency of God, conſtituted in the act of natural conception. That the ſoul is then complete with reſpect to its eſſential qualities, and encompaſſed with a body that is as yet unorganiſed; and that the ſoul is the inſtrument, under God, of forming and organizing it; and that when the body is in ſuch maturity as to be fit for making its appearance, it comes forth qualified to enable the ſoul, to correſpond with the external world; with ſome things, and their modifications, by the inſtrumentality of light; and with ſome, by the inſtrumentality of air: and that all the ſenſes form but one general ſenſorium, with this only difference, that ſome of them are more compacted and nicely formed than others, ſome qualified for an immediate, and others only for a mediate correſpondence betwixt the ſoul and the external world.

Having thus conceived of the ſoul as having exiſted in a ſtate of perfection, with reſpect to its eſſential qualities, before the body was formed, I can eaſily conceive of its exiſting when the body is diſſolved. And having viewed it, as having formed its preſent body, I can conceive it in like manner,

manner, under the mighty power of God, to be employed in forming its reſurrection body, and believe that according as it ſhall then be, its body will be formed in ſtrength or weakneſs, to honour or to diſhonour. And if the ſoul be originally communicated in the way I have ſuppoſed, it leads to an apprehenſion that there is but one vivifying ſpirit pervading nature, and that his communications are naturally repreſentable by thoſe of the magnetic fluid, or the electrical flame.

CHAP. XLIII.

Of the Goſpel.

I HAVE thought much of the ſacred Scriptures; and long, very long was I before I could reach a conception of them that ſatisfied me. I ſearched more particularly, that I might have a diſtinct and unclouded apprehenſion of the doctrine concerning God and his Son Jeſus Chriſt. The ſteps I took were too numerous to be told; and the difficulties I found were many. But as I ſearched candidly, with a ſincere deſire to find what my underſtanding could embrace, I at length attained unto peace of mind in believing. I took under my conſideration all that I had opportunity of knowing, of what both heathens and Chriſtians had ſaid. The progreſs and the reſult of my reaſonings may be different from thoſe of

others, but they proved ſatisfactory to me. I will tell them, becauſe I hope that they may prove ſatisfactory to ſome doubting Chriſtians, and inſtrumental in leading others to embrace the goſpel who reaſon againſt it.

My thoughts cannot, I think, offend any; becauſe, if they do not comprehend my reaſonings, the goſpel addreſſes itſelf to the heart, with motives ſufficient to induce them to give it a cordial acceptation; and if they can adopt my ſentiments they will be ſafe; for I meet all my brethren at one point.

At length I took the ſacred volume into my hand; here, ſaid I, is a book that is from God; it matters not at preſent to me whether it hath been written by ordinary or extraordinary inſpiration: I regard it to be from God, as it is written by men who were the ſons of God, and who bore his image; as I am ſatisfied that it is conſiſtent in its parts, and that it contains doctrines and inſtitutions that are according to godlineſs, and witneſſed to by the acceptation it has met with from my country, and from many other nations; let me endeavour to know how my reaſon can view it, ſo that it may be the rule of my faith.

CHAP.

CHAP. XLIV.

Of the lateſt Objection to the Goſpel.

I WENT to work without rule or method. The laſt objection to it, that I had heard, was that the commencement and progreſs of the Chriſtian religion could be accounted for upon natural principles. I ſaid, this may be true in part, but ſhall I therefore reject it? I may, upon a like account, with equal propriety, refuſe that I owe my being to God; for I perceive that I was brought into being by the inſtrumentality of natural cauſes. I went however to work, to try the truth of the allegation, and found it ſo far juſt: I ſaw that God had progreſſively employed natural means to form his Church, to maintain it, and to operate all its changes: that he had indeed employed herein ſupernatural means, but that he had accompanied them with ſuch as were natural: that he had employed natural means in forming his church; in bringing it into Egypt; preſerving it there; bringing it out of Egypt; and in planting it in the land of Canaan; that by the inſtrumentality of their faith in him, as the God of their fathers, with whom he had entered into a covenant in their behalf, he had ſupported the Iſraelites as long as he thought meet, in the land of their poſſeſſion;

inſpiring

inſpiring them hereby with courage againſt their enemies, and ſupporting and comforting them under their tribulations: even as, by their faith in this, for the purpoſes of his ſovereign pleaſure, he is at this time mantaining them as a diſtinct people, in the kingdoms and countries of their diſperſion. For, in reſpect to faith, the preſent Jews are as their fathers were at the beginning; they differ not materially in this from other nations, or from us, excepting that they put the ancient conſtruction, which their nation in general did put, upon the predictions of their prophets, reſpecting a Meſſiah.

By natural, as well as ſupernatural means, he led ſome of the Jews to put a ſpiritual interpretation upon what is contained in their Scriptures, and to acknowledge Jeſus to be the Chriſt; and by the inſtrumentality of the faith of theſe proſelytes to Chriſtianity, he extended the goſpel ſalvation to the Gentiles; cauſing them to embrace a religion that is ingrafted upon the writings of Moſes and the prophets; ſo that the aſſertion, although ſo far founded in truth, hath in it no weight as an objection to the Chriſtian faith. Having thus inquired into the truth of the pretended objection, and being rationally ſatisfied of its futility, I proceeded to enquire into the view which the ſacred volume gives us of God and of Jeſus. Now, as though

though I had been enlightened from on high, there remained no difficulty in my way.

CHAP. XLV.

A new View of the Goſpel.

I FOUND that my perplexities had ariſen entirely, not from the goſpel itſelf, but from the views of it that my inſtructors had given me, that were not ſuited to my particular ſtate of mind. I ſaw it to be a ſyſtem of religion, accommodated to the infirmities of men, for the purpoſes of their holineſs, their righteouſneſs, and their peace: that in its general fabric it repreſented itſelf by ſenſible forms and ſimilitudes, and that it was ſo excellent that whatever view could be taken of it by believers, to them its purpoſes would be rendered effectual. At the ſame time I obſerved that it was needful, in order to its purpoſes being accompliſhed, that its embracers ſhould be perſuaded to view it, in all its parts, as ſtrictly literal. When I got this view of it, my reaſon was gratified, and my faith called forth into exerciſe, and eſtabliſhed.

HERETOFORE I had been accuſtomed to view God under ſimilitudes borrowed from nature; here I ſaw him chiefly likened to a man, and repreſented

preſented by a human character that is familiar to moſt nations.

I SAW him exhibited in the ſimilitude of a SOVEREIGN, who had enjoined moral righteouſneſs in the form of LAWS. I ſaw him maintaining the authority of theſe laws, and yet extending PARDON to the diſobedient, THROUGH THE INTERCESSION OF HIS SON; the Son of his love. This leading doctrine I perceived to be accompanied with all needful appendages, to render it the happieſt inſtrument imaginable of our peace and joy.

CHAP. XLVI.

This View of the Goſpel found ſatisfactory.

THE more I contemplated the Goſpel Sanctuary in this view I was the more abundantly ſatisfied with it: I admired the embroidery of its vails, and its every thing. Here, ſaid I, is the tabernacle of God among men: the palace of man's holy and peaceful habitation. In ſhort, I betook myſelf to it, and placed it in my heart. In conſequence hereof I ſacrifice, with both head and heart, at one common altar with my brethren: their God is my God. I partake of their

conſola-

conſolations and joys; and endeavour to live with them in purity and peace, according to our joint hope of eternal life.

Now I became an advocate for the doctrine, a preacher and miniſter of it. I never willingly permit myſelf to think that it is founded in ſimilitude; but labour always to exerciſe my faith in viewing it as literal; and thus alſo I exhibit it to others. Thus exhibiting it, I have ſeen, and I have felt its happy influence upon the imagination, and upon the heart: ſometimes my audience thought the houſe wherein I ſpoke was filled with glory; and I have myſelf been caught up into heaven. Now I view all the figurative and indefinite language of the prophets as circumſcribed in its interpretation.

CHAP. XLVII.

The Art of Preaching.

I WAS ſaid to have powers of addreſs and elocution. I poſſibly may likewiſe have had a ſhare of taſte and judgment in compoſition; but my chief art in preaching the goſpel was to endeavour to feel what I ſaid, and to have my heart warm, and overflowing with affection to my audience.

I CRINGED not to my ſuperiors; nor did I dreſs up images of ſtraw to pleaſe the people; I did not acquieſce in popular opinions, about political matters; I approved not of over rigid diſcipline, nor aſſociated merely with thoſe who were high in public eſteem: I ſtudied to behave myſelf condeſcendingly indeed, and with eaſe and good manners to every body; but, in ſhort, courted popularity by no political means whatſoever. Indeed I ſought it not, becauſe I ſaw that they were not the preachers that merited the moſt eſteem who had it; yet, in the way that I did preach, it came upon me as a deluge. Nor did my ſermons merely fill my church; they had profitable effects; ſo that one ſaid to his friends that he would hear me no longer, for that, if he did, I would make him to marry the girl he had wronged, whether he would or not; another came to me, and ſaid that he had been unfaithful to his truſt, and aſked how he ſhould redreſs the wrong; and a third came and thanked me, that, on ſuch a Sunday, I had perſuaded his brother to do him the favour, for which he had been long ſolicited in vain.

THIS however I noticed, that ſtrangers were not apt to reliſh my ſermons ſo much as my conſtant hearers; their habits were formed; and my modes of expreſſion were new to them.

To

To ſimilar cauſes, added to my advanced years, the people of the back parts of America ſeemed to be ſhy in attaching themſelves to me. The inhabitants of theſe parts of the ſtates of America are, however, their moſt recent ſtrangers, and to be ſuppoſed, upon that account, the more readily to ſympathiſe with ſtrangers; but they are mixed, and far ſcattered, and as yet in ſtraggling circumſtances. In the lower parts of theſe ſtates, or indeed any where in them, a ſtranger clergyman muſt be eminent indeed, or ſomehow peculiarly circumſtanced to have the chance to form a connection with a reſpectable congregation, becauſe of the predeliction they now have in favour of the young gentlemen who are well educated for the church at their own colleges. I wiſh no Scottiſh clergyman to be laid under the neceſſity of going abroad at all for employment; much leſs when he hath paſſed middle life: and to prevent the riſk of it, I think that no young gentleman ſhould ſet out as a candidate for preferment in our eſtabliſhment, unleſs he has a reaſonable proſpect of it by the favour of his Majeſty, or ſome lay patron; for to depend merely upon his popularity or perſonal qualifications is attended with much riſk, and many inconveniencies.

CHAP. XLVIII.

Of Popular Preaching.

WITH reſpect to popular favour, every clergyman ſhould be ambitious for a ſhare of it, by ſtudying honourably to merit it: but to court it by political means is unbecoming the dignity of the character: ſuch means will purchaſe it from the injudicious and undiſcerning multitude; but a virtuous ſoul would rather have the eſteem of ſome few.

My high popular favour was never of the ſmalleſt value to me, though it followed me, without courting it. One reaſon perhaps was, that I had not political wiſdom; but though I might have had it, I was not in circumſtances fit for uſing it. It was burdenſome to me; for it laid me under the neceſſity of labouring day and night to maintain it decently. It was injurious to me; for I could perceive that it excited a jealouſy of me, not indeed in my brethren, but in certain other gentlemen, upon whoſe favour I had a dependance.

The worſt of all ways by which popular favour can be ſought, is to ſacrifice the dictates of reaſon or conſcience in order to obtain it. In this way it

it hath been obtained; but thus obtained, it is degrading to human nature; it is contemptuous to thoſe of whom it is purchaſed at this expence. There is ſuch a moment of good ſenſe and diſcretion, however, now ſo univerſally prevailing as ſcarcely permits this way of ſeeking popular eſteem to have an exiſtence.

It is obvious that the goſpel floats too much in the imagination of them that hear it, without laying hold of their judgment. The people are good natured enough to take the blame to themſelves; but I fear that it is ſometimes owing to the irrational views which are given them of it. We ſhould not put its ſacred doctrines into a deeper cloud than the wiſdom of God hath thought fit to place them. I would chooſe to ſpeak of them only in the language of the Holy Ghoſt.

A teacher of religion ſhould be able to deſcriminate what is myſtery in it from what is not; ſimply to ſtate the firſt, and to illuſtrate the laſt, and apply both to practice, is his province. I can embrace the firſt, upon the authority of God, without preſuming to meaſure it with my underſtanding, or to penetrate into the cloud that hangs over the mercy-ſeat. Nothing is more ridiculous in my view than to ſee men uncharitable to each other becauſe of the different views they

they have of certain things; if a man tells me that he believes that the ſun is no bigger than a cannon-bullet, I would only chooſe to ſay that my conception of him is different.

I NEED no expounder of the myſteries; I embrace them by faith when I have heard ſome pretend to give me a clear conception of them. I have remembered a ſmart cooper's boy, who, when his maſter turned his back, fell to joining hoops; though he could not make it out, I liked to ſee the little creature attempting his manly feats, though he was a bit of a rogue; for when I looked at him, he exerciſed legerdemain, and at the very inſtant it failed, he cried "ſee now, there it "is done." In receiving the myſteries of our holy religion as we find them, we act rationally, and conſiſtently with our practice in common life. Let us contend for them, but not by pretending to unreavel every difficulty pertaining to them; their beſt defence is to ſhew their influence upon the heart and life.

If myſtery be put for ſyſtem, it is one thing; if it is employed to expreſs a thing merely dark and complex, it is another; but I point at the expreſſion as ſynonymous with ſecret—and I conceive the points pertaining to our faith to be among its ſecrets that we cannot reduce to the level of common reaſon. That there ſhould be ſuch in it is not to be wondered at, ſeeing we find ſuch in nature.

nature. It may be that the ſecrets of nature are diſcoverable; it may be alſo that the ſecrets of faith are diſcoverable. It is laudable to be prying into both; but there is this material difference, that our miſtakes with reſpect to Nature's myſtery, whilſt they reſt in ſpeculation, can do no harm; whereas religion is of a nature too ſacred to be treated with the ſame familiarity; conſidering both its ſubject and its object. A clear head is all that is neceſſary to be employed in canvaſſing the firſt; but both a clear head and a liberal heart are requiſite for the laſt.

The moſt ingenious popular preacher of my acquaintance is one whoſe practice it is to chooſe texts of a remote meaning from the purpoſe to which he means to apply them: by this practice he ſurpriſes his hearers, when he brings a diſtinct and orthodox arrangement of heads out of that wherein they did not expect to find any ſuch thing. His heads commonly reſpect the darkeſt and deepeſt things pertaining to faith: and in illuſtrating them he adduceth Scripture materials of all ſorts; applying them to his purpoſe in the moſt plauſible and fanciful manner; ſo as to pleaſe exceedingly every body in an illiterate congregation. I much eſteem the gentleman for his learning, and the goodneſs of his heart, the ſoundneſs of his head, and his political wiſdom. I admire

admire the fertility of his invention, and always ſit to hear him with much pleaſure; every thing he touches he converts into gold: but this mode of preaching is addreſſed only to the imagination, the judgment derives no benefit from it.

CHAP. XLIX.

The Concluſion.

NOW that I have begun to write, I feel leſs difficulty in going on, than in thinking of what merits to be wrote: perceiving that I need much charitable indulgence, I cannot think of being tedious.

I MUST not, however, conclude it till I have conveyed to my readers ſome idea how it has come about that, though I was brought up in favourable circumſtances, I have never obtained a ſettlement as a clergyman in the church.

THIS is a part of my ſtory that is intereſting to me, and therefore I hope that I will be excuſed in telling it ſomewhat circumſtantially. What pertains to it ſince I was connected with Allectum I cannot here mention. An unfortunate outſet in life commonly has its influence upon what ſucceeds to it. The purity of the church makes it neceſſary that clergymen ſhould be careful to have

have their paſſions under government; if they have not, they muſt fail. I do not boaſt of my ſanctification, but no man ever did, to my knowledge, or ever could charge me with acting unſuitably to the propriety and ſanctity of the miniſterial character; ſo that I cannot charge my failure to this account. My diſappointments will therefore moſt probably, as I ſuppoſe, be aſcribed to my defect of prudence in not attending to the neceſſity of having a patron according to the political conſtitution of the church. To vindicate myſelf againſt this accuſation, I am laid under the neceſſity of telling the following piece of my private hiſtory. And though in telling it I may appear to reflect upon the honour of an unnamed right honourable character, yet I throw no blame upon his Lordſhip at all; for even princes muſt yield, when neceſſities occur. There is not, I believe, in the kingdom, a more honourable family than that is which his Lordſhip repreſented.

When I was fit to make choice of my employment, my father referred the choice to myſelf; only he pointed to the church. I thought of it, and conſidered that a miniſter of religion was an honourable character, and no where more ſo than in my country; but that the patronage of all the churches in Scotland belonged to his Majeſty, and private ſubjects, with whom I had no poli-

tical connection. My father had not thought of this, nor made he any account of it when it was ſuggeſted. He told me that there was no fear; that he had educated me as a gentleman; and that I would ſurely get a church as well as this and the other perſon he mentioned that had not enjoyed my advantages; beſides that, if I ſhould not, he hoped to give me a competency to live upon. Finding that his arguments did not ſatisfy me, he waited upon a certain noble Lord, his attached friend. The nobleman told him that the church he had in his gift was pre-engaged. He waited upon another not yet come to his honours, but who, in right of his lady, had three churches in his gift. This right honourable gentleman promiſed to give me the firſt that fell in his gift: afterwards he called on purpoſe at my father's houſe, and renewed his promiſe to me, perſonally, and in the name alſo of his lady. Further, his Lordſhip was pleaſed to ſay, if one of his churches ſhould not happen to be vacant when I was ready, and if any perſon ſhould appoint me in the mean time, that he would give one of his in return. I ſaw him again, and, taking me by the hand, he renewed his promiſes. Theſe promiſes ſatisfied me, and I turned my attention to the church; and became a preacher.

At length, however, my noble friend found himſelf laid under the neceſſity of telling me that he

he had it not in his power to ſerve me, becauſe he was obliged to yield to the ſolicitations of new friends. He told me this moſt politely; and, I do believe, with moſt ſincere regret. In the mean time my father's affairs went into diſorder; and hereby I was left without patron, or proſpect of ſupport. Thus it was that I happened to come to Allectum, or Dundee; a place where there are many reſpectable people; but all of them were entire ſtrangers to me. I have ſpent in it the greateſt and moſt valuable part of my active life; its inhabitants are well known to me, and I eſteem them very highly; but they ſay, that to them I have been ſtill a ſtranger.

I HAD got into a habit of ſtudy and retirement; my chief amuſement was a garden; and my employment was to attend the duties of my office. I would have acted wiſely, however, if I had cultivated a greater intimacy than I did with the rulers of the city.

I HAD experienced ſo much kindneſs from the people that my heart was tender when I reſigned my charge, and when I ſaw myſelf about to leave them. I could not take a formal farewel of my congregation. My brethren were ſo good as to undertake to ſupply for me the remaining time that I was bound to have ſerved them; which enabled me to viſit ſome of my friends in the country.

The laſt ſermon I preached in the neighbourhood was for my relation, the father of the preſbytery, a moſt worthy gentleman, and of the family of Strathmore. I had often preached to his congregation on ſolemn occaſions, when my heart was uſually warm; their faces affected me, in conſideration that I was to ſee them no more. After ſermon, as I ſtood in the pulpit, a child was preſented to me to be baptiſed; I looked at it, and ſaid; "little one thou doſt not know what thou "mayeſt have to meet with in the world into which "thou art come:" preſently the child wept, and I wept; and it was very long before I could refrain fom weeping.

When I had ſent my wife away before me, and had diſpoſed of the neat and abundant furniture of my houſe, and had paid all my debts, and was ready to leave the town of Dundee, I let nobody know the hour when I was to ſet off, ſave one, who accompanied me acroſs the river. I left the city with a ſorrowful heart; which I could not fail to do, conſidering that I had ſpent twenty-two years in it: from the river and the high ground, I looked back to it reſpectfully, and bleſſed it.

When at length, accompanied by my wife alone, of my ſuite, I went on board the veſſel at Greenock that was to convey us to a foreign ſhore, and we had got into the ocean, and were near loſing ſight of Scotland, I kept my eyes upon it till a cloud concealed

concealed it from my view. Then my heart warmed with an uncommon affection, and I ſaid: "Farewel! country of my birth and of the ſe-"pulchres of my fathers, farewel! farewel the "companions of my youth, my good friends, and acquaintances;"——I may ſeem to ſtrangers to have left you in the character of a felon, but I leave you honourably, and in peace: I carry not my heart with me, it is burried in you: may your king, your ſons, your daughters, be all bleſſed in all generations. I have no hope that I ſhall ſee you again any more. Farewel! bleſſed country, farewel!"——My heart was full, and I turned me about, and wept.

CHAP. L.

A VALEDICTION.

MY ſon Charles, you and I muſt part, you muſt go to ſervice. I have been at ſome pains to qualify you, but not ſo much as I could have wiſhed; you are but a raw lad, and have got a party-coloured garment; from our wild highlands, doubtleſs, you muſt appear to have come, your language to ſome may not be eaſily underſtood; that however may do you no harm, with thoſe who make ſhift to underſtand your meaning. You muſt not expect to be carried through the world

on

on the wings of love. Some will uſe you reſpectfully; ſome will treat you roughly, and perhaps put you to mean drudgery; ſome will magnify your faults, and vilify your qualifications: one thing I am aſſured of, that no body will ever be able, juſtly, to charge you with wilful falſehood, or a malicious diſpoſition; yet, ſuch is the world, that you may come into the hands of maſters who will charge you with both; for it is the manner of ſome to be unreaſonably out of humour with their ſervants when they are out of humour with themſelves. Endure every thing, and you may come to honour: ſo, Charles, I bid you farewel.

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CONTENTS.

CHAP. I.

Preface - - - 5

CHAP. II.

Of the author's birth - - 7

CHAP. III.

Of the faculty called ſecond ſight - 8

CHAP. IV.

Of a ſage woman - - 9

CHAP. V.

Of two boys, ſuppoſed to be angels - 14

CHAP. VI.

Of angels - - - 15

CHAP. VII.

Miſtakes reſpecting their agency - 18

CHAP.

CHAP. VIII.
An inſtance of theſe miſtakes - 19

CHAP. IX.
Another inſtance - - 21

CHAP. X.
A remark - - - 22

CHAP. XI.
A hoped-for privilege - - 23

CHAP. XII.
Of a providence - - 24

CHAP. XIII.
Further of providence - - 25

CHAP. XIV.
Of innate ſentiments - - 26

CHAP. XV.
Of faſhion in ſentiments - - 27

CHAP. XVI.
Of God - - - 28

CHAP. XVII.
Of chaos - - *ib.*

CHAP.

CHAP. XVIII.

Of the form of the univerſe - 30

CHAP. XIX.

Of the planet Saturn - - 32

CHAP. XX.

Further of Saturn - - 33

CHAP. XXI.

Of progreſſion in creation - 34

CHAP. XXII.

Of animal magnetiſm - - 35

CHAP. XXIII.

Of phyſiognomy - - 37

CHAP. XXIV.

Of the influence that circumſtances have upon characters - - 38

CHAP. XXV.

An inſtance of generoſity - - 41

CHAP. XXVI.

An inſtance of honeſty and honour - 42

CHAP. XXVII.

Of an uncivil meſſenger - 43

CHAP. XXVIII.

Of kindneſs to a ſtranger - 45

CHAP. XXIX.
A ſcene in the time of harveſt - 47

CHAP. XXX.
The ſpeech of a poor woman - 49

CHAP. XXXI.
Of dreaming - - - 59

CHAP. XXXII.
A dream - - - 61

CHAP. XXXIII.
A ſecond dream - - 62

CHAP. XXXIV.
A viſion - - - 67

CHAP. XXXV.
More of dreaming - - 68

CHAP. XXXVI.
Of Count Swedenburg. - - 70

CHAP. XXXVII.
Of various things. - - 72

CHAP. XXXVIII.
Of the Church of Scotland - - 77

CHAP. XXXIX.
Of the General Aſſembly - - 78

CHAP.

CHAP. XL.
Of the Scottiſh Nation - - 78

CHAP. XLI.
Of the City of Edinburgh - 80

CHAP. XLII.
Of the ſoul - - - 81

CHAP. XLIII.
Of the goſpel - - - 83

CHAP. XLIV.
Of the lateſt objection to it - 85

CHAP. XLV.
A view of the goſpel - 87

CHAP. XLVI.
This view found ſatisfactory - 88

CHAP. XLVII.
Of the art of preaching - - 89

CHAP. XLVIII.
Of popular preaching - - 92

CHAP. XLIX.
The concluſion - - - 96

CHAP. L.
A Valediction to the Book - - 101

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ABSTRACT of a LETTER from a *Friend*, addreſſed to the *Author*.

We think that nobody who conſiders your publication, and its circumſtances, will grudge paying four ſhillings for it.

The Rev. Mr. Thomſon, at Mr. Millar's, oppoſite to the Diſpenſary, Richmond Street, Edinburgh.

N. B. If any copy of the book, uncommiſſioned, ſhall happen to be ſent to any perſon, who is not pleaſed to keep it, it is expected that he will return it.

Since

Since concluding this Publication, the Author thinks that he will not execute the ſecond book he intended; he therefore deſires that this may bear the title of both Charles and Allectum; and that the words, "in two books," in the title page be conſidered as an error, and expunged.